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PENTECOST AND THE HOLY SPIRIT

Pentecost And The Holy Spirit

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With Introduction by
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Dedicated to the Movement for the Celebration in 1930 of the 1900th Anniversary of the First Pentecost of the Church

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INTRODUCTION

BIBLICAL scholars do not all agree regarding the exact time of the first Christian Pentecost, but the majority favour A. D. 30. If this date is correct, then the nineteen hundredth anniversary of Pentecost comes in 1930. On that date occurs the nineteen hundredth birthday of the Church. In that year occurs the nineteenth centennial of the coming of the Holy Spirit as recorded in the second chapter of Acts. It was on this first Pentecost that the Gospel of Christ was preached by Simon Peter. Following this sermon, three thousand were converted. It was an eventful day in evangelism.

The Church had its beginning on that day, and it was born out of a prayer-meeting and out of a great evangelistic passion. It was on this day that the Church of the living and reigning Christ began her triumphant march across the centuries. Such a day as the first Christian Pentecost, with all its sacred associations and beginnings, is worthy of an adequate celebration on the part of Christians everywhere.

The Disciples of Christ, in their Memphis International Convention of November, 1926, voted to celebrate this significant event in 1930. Other religious bodies are making plans also for the anniversary celebration.

Several things should be noted when thinking of a Pentecost celebration. Pentecost was more of a soul experience than an event. After all, it is the great soul experiences and enrichments that mark life's milestones. One cannot experience a Pentecost without paying the price of preparation. The twelve disciples were with Jesus three years.

Up to the time of His ascension, they were not ready to go out and preach. Something more was needed. Christ asked that they go back from the Mount of Ascension to Jerusalem. He "charged them not to depart from Jerusalem, but to wait for the promise of the Father which, said he, ye heard from me: for John indeed baptized with water: but ye shall be baptized in the Holy Spirit not many days hence."

They obeyed, and it was well for the cause of Christ and His Church that they did. They needed something more than they then possessed. They needed a power not of themselves. They prayed in the "Upper Room" for ten days. On the tenth day, "when the day of Pentecost was fully come, they were all with one accord in one place." Then something happened. A change came over these disciples. There was a new boldness, a new adventure of faith, and a new conception of their risen Lord. The explanation is in the statement, "And they were all filled with the Holy Spirit." They had emptied themselves during the ten days' prayer-meeting, that they might be filled with the fulness of God.

The greatest requisite to a Pentecostal experience in the Church today is heart preparation that comes through prayer and an indwelling of the Holy Spirit. During the period from now until 1930, there should be much prayer and a deeper desire to know the Holy Spirit. This book, *Pentecost and the Holy Spirit*, will help to prepare the heart life of the Church for a great Pentecost Anniversary celebration in 1930, and it will help all who study its eighteen chapters to have a new knowledge and appreciation of the Holy Spirit, of His office and work.

Dr. Hunley has given the Church a great book. Great because it deals with a great theme and because it goes down deep into the study of the subject. The book is timely. More Christian people will be interested in the

study of the Holy Spirit between now and 1930 than for many years, because of the Pentecostal study, emphasis and celebration.

The book is illuminating. It throws light on this, one of the most profound subjects in all Christian thought. One cannot read the volume, chapter by chapter, without seeing new light break out for himself where heretofore there has been a haze of ignorance or misunderstanding about the Holy Spirit.

The book is valuable. There are few books on this theme, and fewer still that treat the theme adequately and from the Scriptural point of view. Dr. Hunley has given us what the Scriptures say about the Holy Spirit. His comments and interpretations are clear and informing. This makes the book most valuable. Any volume that will help Christians to a better knowledge of the Spirit's work, presence and power, is valuable. The book is of such value that one could wish that it might find its way into the hands of every preacher and of many laymen leaders across the country.

The book is well written. It shows careful thought, study and insight. I have read many works on " The Holy Spirit," but I have never read, on this oft-neglected theme, a better book than this one. I am greatly indebted to Dr. Hunley for enriching my own life through his book. I wish to commend the work most heartily to all lovers of Christ everywhere who desire to know more of the Holy Spirit and to experience His indwelling presence.

This volume is a decided contribution to the celebration of the nineteen hundredth anniversary of Pentecost, and because of it hundreds will thank the author for his enrichment of their lives through it.

JESSE M. BADER.

St. Louis, Mo.

FOREWORD

THAT there is today a decided deepening of interest in the study of the Holy Spirit is evident. A spiritual hunger possesses many in the Church, who are dissatisfied with the mere externalities of religion. In their quest for something deeper, not a few have wandered off after spurious religions. Those who have stood firmly by the historic faith, however, have not always sensed the abounding resources of the Spirit for all possible needs of the human soul. The increasing hunger for the Spirit at the time of the Pentecost Movement may be more than a coincidence. What if it should prove the special providence of the Spirit Himself, leading the Church into the possession of all her wealth in Christ? Such providence we believe it to be. There can be no greater joy than to make some contribution, however small, to this end.

Encouraged by his good friend, Jesse M. Bader, National Secretary of Evangelism of the Christian Church, the writer has prepared the contents of this volume with the Pentecost Movement specially in mind. The work has been carried forward in connection with the heavy duties of a large pastorate. Early in his ministry, the writer was led to see the place and importance of the Holy Spirit in the New Testament Scriptures and the necessity for the dedicated life. Those ideas grew and developed through the years; they formed the subject matter for many sermons and addresses, and with happy results. God has indeed graciously used them to bless the lives of many persons, and to give to the writer his greatest inspiration in the ministry. In recent

months they have finally been given the present form, for publication, in response to numerous requests. We pray that God may continue to use them.

We are indebted to many sources for help. There have been so many contributions through the years that we cannot even begin to name them. The names of well-known leaders, however, will appear in the following chapters in connection with quotations. But we are indebted most of all to the Word of God—that mine of spiritual ore the veins of which are never exhausted—and to the Spirit Himself, Who gives His personal supervision to every child of God who accepts His leadership, shaping all events to one end.

Very little has been said in the following pages about programs of work. Discussion of these is not the purpose of this study. They have an important place, indeed, and must be promoted. We believe, however, that the Holy Spirit, if given the proper place, will create a prayer passion, an evangelistic passion, a missionary passion, and a Christian-unity passion, which will carry the Church farther in the direction of these goals than any mere discussion of programs could do. All true progress waits on the leadership of the Spirit. And He is ready to lead out, whenever men learn His secret and accept His sway in their lives.

J. B. H.

Walla Walla, Washington.

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To heal the broken unity of Christendom the scholar may rely on the ultimate establishment of his critical results; the ecclesiast may plan treaties of peace and fusions of doctrine between Church and Church; but, meanwhile, those who find it more congenial to pass behind the whole field of theological divergency, and linger near the common springs of all human piety and hope may perhaps be preparing some first lines of a true Eirenikon.

—James Martineau.

I

THE MEANING OF PENTECOST

OUR MASTER

Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole—
A never-ebbing sea!

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depth can drown.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are said
Our lips of childhood framed;
The last low whispers of the dead
Are burdened with His name.

O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

—John Greenleaf Whittier.

I

THE MEANING OF PENTECOST

THE last day of the Feast of Tabernacles was a memorable occasion in the experience of the Jewish people. The multitude, all bearing in their hands palm, myrtle, and citron branches, divided into three companies, one of which waited in the temple, another went to Moya to bring willow branches to adorn the altar, while the third repaired with music to the Pool of Siloam. There the priest filled his golden goblet with water, then returned, with blast of trumpet, by the water-gate, to the court of the priests. He was joined in that court by other priests, with vessels of wine. The water was poured into the silver funnel, and at this act burst forth the great Hallel (Ps. 113-118) in responsive chorus. The people shook their palm branches as they sang the words: "O give thanks unto the Lord!"

There was a pause. And at this point our Lord, on the occasion of His visit to the feast as recorded in the seventh chapter of John, uttered His invitation. His voice, clear and strong like the music of singing waters, rang out on the still air. The multitude, startled at this innovation, turned its gaze in the direction of the voice, and beheld the Prophet of Galilee, with arms extended in welcoming gesture, crying: "If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water" (John 7:37, 38).

The Apostle John, when recording these words many years after, was able to see a meaning which he had not at

first discerned, and he added the significant comment: "But this spake he of the Spirit, which they that believed on him were to receive; for the Spirit was not yet given because Jesus was not yet glorified" (John 7:39). Subsequent history made luminous both the words of Jesus and the interpretation of the Beloved Apostle. Pentecost, following the crucifixion of Christ, witnessed the advent of the Holy Spirit, the fulfilment of the Lord's promise. If we have divided aright the word of truth (II Tim. 2:15), and given Pentecost the prominence it holds in the New Testament Scriptures, we know that from that time the Gospel was proclaimed in its fulness, the way into Christ plainly declared, and the Church firmly established on the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner-stone. In these studies we wish to go back of all these great events of history to the moving cause, the source and inspiration of all Christian experience—the Holy Spirit.

Pentecost marked the dividing line between the old economy and the new. But it was more than a date in history. We are familiar with the dispensations—Patriarchal, Jewish, and Christian, and we have thought of them as historical epochs merely. They are indeed historical. They reveal God's dealings as men are able to see the light. But they are more than that. They are contemporaneous and experimental. People may be classified according to these dispensations. In religious experience there are many who live in the Patriarchal age, walking under the light of the stars. They have experienced very little of what God has brought to His Church. Spiritual poverty characterizes their lives. Again, there are those who are living under the law. They draw their religious conceptions from Sinai rather than Calvary. They walk in the moonlight age of the world experimentally. They do all their tasks as duties rather than

privileges. They make for themselves rules and regulations grievous to be borne. Religious life is irksome and burdensome. There is no abounding joy.

But there are those who walk by the Spirit in the glorious light of the Sun of righteousness. Fulness of joy is theirs. Power goes out from their lives. They bless all they touch. Free from stress and strain, they possess a freedom, a buoyancy, a resilience, a spontaneity, which distinguish them from the multitude. The overflow of their lives comes like the laughter of babes, the singing of birds, the flowing of brooks, the breathing of zephyrs upon an æolian harp, or the love that rises in the heart of youth in springtime. It is the life of the Spirit.

The time came when, to use the figures of our Lord, new patches could not be sewed on old garments, and new wine could not be contained in old wine-skins. Through the weakness of the flesh the old régime was everywhere breaking down. Man needed a new birth, a new nature, the touch of God on his spirit, which would by love and power and beauty lift him to heavenly places in Christ. Peter had blundered, faltered, lied, and proven a coward. But Pentecost came with the Holy Spirit and tongues of flame. Behold him in the midst of the multitude. A rock in place of shifting sand. Courage had supplanted cowardice, and constancy, vacillation. Before, he had been afraid of a little maid in the high priest's palace. Now he does not flinch as he faces the murderers of his Lord.

Sublimer words were never uttered than those which form the climax of the greatest sermon ever uttered by human lips. The apostle was under the full sway of the Spirit. "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). James and John, sons of thunder, wishing to call down fire from heaven to consume the

Samaritans, later became messengers of peace and good will, John, going with Peter to establish the work of Philip, the evangelist, in Samaria. Not only was there the abandonment of race prejudice which is venomous and deadly to Christianity, but selfishness also went out of their lives. Look at James and John requesting the right hand seats in the kingdom. Ambition had got the better of them. Behold them after Pentecost, drinking the cup of sacrifice with their Lord; James suffering martyrdom, and John banished to Patmos. In its march upward every soul must pass by the way of Calvary and Pentecost for cleansing and the fulness of power and victory.

The advent of the Spirit depended on the glorification of Jesus. Before that sublime event Pentecost was not possible. As one moves with Christ through the gospels he is made aware that Christ is moving to a definite goal. As a part of His condescension in becoming man, He has limited Himself, so that He cannot accomplish in the flesh all that He desires for His Church. He speaks of larger blessings to come upon His going away. " He that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto the Father " (John 14:12). Again He said: " It is expedient for you that I go away; for if I go not away the Comforter will not come unto you " (John 16:7). His desire to bring this about is expressed with deepest emotion. His language is an exclamation, a sigh: " I came to cast fire upon the earth; and how would I that it were already kindled! But I have a baptism to be baptized with; and how am I straitened till it be accomplished! " (Luke 12:49, marginal rendering).

It is true that the work of the Holy Spirit is spoken of in the Old Testament from Genesis to Zechariah. " The redeeming, renewing, quickening powers of the Spirit are represented as equipping judges, artisans, warriors and

prophets for their work, as sanctifying the individual soul, and building the temple of God. The prophetic gift is referred to the Holy Spirit. More than this, our Lord was conceived by the Holy Spirit, His humanity baptized and anointed, empowered and directed by the Spirit. His union with the Father was thus maintained. In what sense, then, was it said that the Spirit was not given? Our Lord has thrown light upon this perplexing question, when, on promising the Paraclete, He said: 'He shall not speak of himself; he shall take of mine and show it unto you.' There was in the constitution of nature, in the order of providence, in the revelation of the prophets, in the person of the Son of Man, that wherewith the blessed Spirit was ever at work; but not until the atonement was made, till God had glorified His Son in the perfection of the sympathy and Lordship of His person were the streams of living water ready to flow to the world."[1]

When Pentecost came the words of Jesus were fulfilled. The river of the water of life, bright as crystal, proceeded out of the throne of God and the Lamb. Like the river in Ezekiel's vision it flowed first to the ankles, then to the knees, then to the loins and waist, its waters rising ever higher until it became an impassable stream, bringing life all along its majestic course. In other words, the world-wide proclamation of the gospel under the terms of the great commission began on Pentecost, "with the Holy Spirit sent down from heaven" (I Pet. 1:12). St. John Chrysostom, called the "Mouth of Gold," said: "One may perceive what is meant if he will consider the wisdom of Stephen, the tongue of Peter, the vehemence of Paul: how nothing withstood them—not the anger of multitudes, nor the uprising of tyrants, nor plots of devils, nor daily deaths, but as

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[1] *The Pulpit Commentary.*

rivers borne along with loud rushing sound, they went on their way."

Historically there could be but one Pentecost. They wait in vain who, today, listen for the sound as of the rushing of a mighty wind, or watch for visible tongues of flame. The advent of the Spirit from heaven, like the birth of the Son of God, was attended by miraculous manifestations. They do not occur again. The inauguration of the New Covenant and the birth of the Church occur only once in time. The phenomena attending such mighty events will not be expected in subsequent experience by those who rightly divide the word of truth. We should distinguish between the miraculous endowment of the Spirit and the gift of the Holy Spirit, which is the promise to all who obey the gospel (Acts 2:38). The first was temporary and necessary in establishing the infant Church. The second was permanent and is essential to Christian experience in every age. Hence, the spiritual significance of Pentecost.

Upon the glorification of Christ depends the coming of the Spirit in experience as in history. As He ascended to the throne of the Father in order that the Spirit might come into the world, so must He be enthroned in the lives of men before the Spirit can take possession of the life. In modern intellectual circles the religion of the Spirit is conceived of as a universal process. Religion in all its varieties and phases, considered from the standpoint of comparative religions, is essentially one. This general idea may take a pantheistic form, as that of an impersonal spirit of the universe reaching its consciousness in man; or a more theistic form, as that of a personal God disclosing and imparting Himself to man in all the world and through all phases of civilization. There is no absolutely true religion in contrast to a number of false ones. The claim of Christianity to distinction must be abandoned as a mere pre-

tension. All religions of history are transitory as to form, and by a continuous process of discovery and the absorption of new elements, the old is corrected and new forms projected.

There are many such religions of the spirit, but only one religion of the Holy Spirit—the religion which glorifies Christ. Any philosophy of life which teaches a spiritual experience by ignoring Christ, or failing to exalt Him, is futile. There is a law in the spiritual kingdom as sure as the law of gravitation, and that is, that the giving of the Spirit depends upon the exaltation of Christ. But as surely as water flows from the reservoir to supply the needs of a city, will the Spirit come to those who glorify Him. "The Spirit was not yet given; because Jesus was not yet glorified." Indeed, He could not be given. He must ever wait for the enthronement of Christ. Pentecost could not come without the Ascension. Had Jesus not been glorified the day would have passed as all the days before it. And when the Spirit did come, His mission was to glorify Christ. As the Spirit of truth He was to bear witness to the truth of Christ. "He shall not speak from himself; but what things soever he shall hear, these shall he speak. . . . He shall glorify me; for he shall take of mine and shall declare it unto you" (John 16:13, 14).

The Lordship of Christ, assumed and maintained by Himself on earth, was acknowledged by the Father when He ascended on high. He won His way to the throne. "It pleased the Father that in him should all the fulness dwell;" that in "all things he should have the preeminence;" "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord

to the glory of God the Father" (Col. 1:18, 19; Phil. 2:10, 11). Pentecost was the fulfilment of the Father's promise to Him upon the completion of the work which He came to do. It now becomes the privilege of the sons of men to join with heaven in acclaiming Him Lord of all.

There are many who will concede the Lordship of Jesus on the throne of the universe, but deny Him mastery over their own lives. The coming of the Spirit into their lives awaits the glorification of Jesus. Acknowledgment of, and obedience to, His authority there must be. "Sanctify in your hearts Christ as Lord," said the Apostle Peter (I Pet. 3:15). And Bishop Taylor, commenting on the exhortation, said: "If we do not make Christ Lord of all He will not be Lord at all." When the authority and power which is given Him in heaven and on earth become the sway of the individual life, the living sacrifice of a dedicated life will be holy and acceptable unto God, and the song of a Spirit-filled life raised to the glory of the Father.

Finally, Pentecost brought to the disciples a deeper consciousness of the divine Presence. The promise of Jesus concerning the Spirit of truth was, "Ye know him; for he abideth with you, and shall be in you" (John 14:17). The simple words, "with you," and "in you," reveal the heart of Christianity. Precious beyond expression is the truth they contain. Experimental knowledge finds here its foundation. To this end did Christ lead on to the grand climax of Pentecost. For this purpose did He endure the cross. The alabaster box of ointment was broken that its fragrance might fill all the house. The wine-press was trodden that the new wine of the Spirit might flow to all the world. Pentecost with its fulness of life and power was God's response to the sacrifice of Calvary. The potential energies of the Incarnate Christ were released upon His glorification, and came from heaven to abide in His body, the Church.

This sacred Presence is not to be thought of as an impersonal influence. Our Lord was emphatic in teaching that it would be His own Presence. "Lo, I am with you always even unto the end of the world," are the words which have comforted His people in every age. His post-resurrection appearances accustomed the first disciples to the thought of His invisible Presence. And when He went away into heaven they felt the power of His spiritual Presence and were moved by it as the tides are drawn by the moon. The glory of the first dawn of Christianity might again be experienced should we but realize His personal Presence as they did. In its radiance and strength they lived, laboured, suffered and died. He was everywhere and at all times available,—in gloomy prisons and crowded arenas; in desert solitudes and on the stormy sea; in hours of temptation, in crises of experience, in unsurpassed persecution, his Presence was all-sufficient.

The Great Commission as recorded by Matthew is prefaced by the statement of Christ's authority, and followed by the promise of His Presence. It comprehends all forms of Christian activity,—missions, evangelism, benevolence, and Christian education. The promise of the Presence is conditioned upon obedience to the Commission. In fulfilment of these tasks the resources of the divine Presence are to be realized. The history of the Protestant Church since the Reformation might find a broad outline in the Great Commission. The first period was one of doctrinal emphasis; the second, an era of expansion through missionary activity; the third, which is fairly begun, the epoch of Christian education, and the fourth, the season of emphasis on spiritual resources. When the whole Commission is appreciated and obeyed the Church will come into a new day. She will accept her super-human task with the consciousness of her super-human resources.

For the promise still holds. It is co-extensive with the Great Commission,—"always, even unto the end of the world." The tides of time have borne us far away from the place and the season of His visible manifestation to the chosen few. But time and place cannot hold Him. He ascended on high that He might fill all things. Wherefore, He is with us if we will but recognize His Presence. "All the days even unto the consummation of the age," is the reading in the margin of the American Revised Version. The phrase, "all the days," particularizes and individualizes the days. Each separate day the promise is in force. In bright days and dark days; in happy days and sad days, He abides. By His warmth and radiance He steals away the chill and blight of the soul's winter. In summer's heat He is the refreshing of a great rock in a weary land. His Presence makes life holy. It glorifies the commonplace. The glory of God rests everywhere. Even above the shame and sorrow of earth's darkest night is seen the glory of a Presence which will restore all lost order, and bring in the day of golden splendours.

II

THE HOLY SPIRIT IN THE OLD TESTAMENT

HEAR US, THOU THAT BROODEST

Hear us Thou that broodest
O'er the wat'ry deep,
Waking all creation
From its primal sleep;
Holy Spirit, breathing
Breath of life divine,
Breathe into our spirits,
Blending them with Thine.

When the sun ariseth
In a cloudless sky,
May we feel Thy presence,
Holy Spirit nigh;
Shed Thy radiance o'er us,
Keep it cloudless still,
Through the day before us,
Perfecting Thy will.

When the fight is fiercest
In the noon-tide heat,
Bear us, Holy Spirit,
To our Saviour's feet;
There to find a refuge,
Till our work is done,
There to fight the battle
Till the battle's won.

If the day be falling
Sadly as it goes,
Slowly in its sadness
Sinking to its close,
May Thy love in mercy,
Kindling ere it die,
Cast a ray of glory
O'er our evening sky.

—Godfrey Thring.

II

THE HOLY SPIRIT IN THE OLD TESTAMENT

THE loftiest and most sacred thought that can occupy the human mind is that of the Holy Spirit. Contemplation of a theme so holy and exalted is at once a privilege and a responsibility. As Moses was commanded to remove his shoes from his feet before he approached the burning bush, so would we come reverently and prayerfully to the study of this sublime subject; for we, like Moses, stand on holy ground. When John Milton began his immortal epic, *Paradise Lost,* he indited the following prayer: " And chiefly thou, O Spirit, that dost prefer before all temples the upright heart and pure, instruct me, for thou knowest; thou from the first wast present, and, with mighty wings outspread, dove-like sat'st brooding on the vast abyss and mad'st it pregnant: what in me is dark illumine, what is low raise and support; that to the heighth of this great argument, I may assert Eternal Providence, and justify the ways of God to men." With the devout longings of this great prayer in our hearts may we come to the contemplation of this exalted theme.

For such an invocation to the Object of our study is a recognition of the Divine Spirit as a personal being and that He is the source of all wisdom, able and willing to lead us to an understanding of Himself and His ways. When we assert the personality of the Holy Spirit we face the confusion which results from the identification of personality with a body. For the human mind to think in terms of pure spirit

is a difficulty which cannot be overcome. All our perceptions are in terms of material objects. Language itself is made up of symbols. And yet behind all things seen is the human soul with its mental processes, projecting itself into the realm of the material.

We are conscious of our own existence and the reality of a soul life with its longings, its inspirations, its realizations, which can never be expressed. Then, too, we believe in the life of the soul apart from the body. All our Christianity leads us to believe in the immortality of the soul. The soul needs the body in order that it may express itself, its personality, in a world of material things. But we do not believe it is dependent upon the body for its life. If we must think of personality in terms of body, how can we think of God at all? since Jesus plainly tells us that " God is spirit, and all who worship him, must worship in spirit and truth."

It is true that former ages conceived the Holy Spirit in terms of divine energy or influence, and not as a distinct personality. Even the Synoptists remain largely under that conception. The fullest disclosures of His office and work are found only in the New Testament. Nevertheless, under the light of the fuller revelation we can clearly see the personal agency of the Spirit in the Old Testament. And it is essential that, at the beginning of our study, we should recognize His personality. He is not a mere " influence " and should not be referred to as " it."

The article on the Holy Spirit in the *Schaff-Herzog Encyclopedia* gives the following Scripture classifications: " Concerning the personality of the Holy Spirit the Scriptures speak explicitly. Christ uses the personal pronoun in speaking of the Spirit. ' When he the Spirit of truth is come, he will guide you into all truth ' (John 16:13); He is expressly distinguished from God the Father. He is sent

by the Father, (John 14:26), and 'searcheth the deep things of God' (I Cor. 2:10).

"Acts of will and intelligence are attributed to Him as belong only to a personal agent, as guiding into all truth (John 16:13), testifying (John 15:26), convincing (John 16:8), interceding (Rom. 8:26), speaking (Acts 13:2). He is directly contrasted with Satan (Acts 5:3), and may be the object of blasphemy (Matt. 12:31), falsehood (Acts 5:3), grievance (Eph. 4:30). He occupies a position in the formula of baptism (Matt. 28:19) and the apostolic benediction (II Cor. 13:14), at the side of the Father and the Son and is distinguished from them. He is also distinguished from the Son as the 'other Comforter' (John 14:16)."

In the Old Testament the Holy Spirit may be considered in five relationships, as follows: He was the active energy in creation, in the intellectual life of man, in the inspirational tasks of those times, in the moral changes that were wrought, and in the office and work of the prophets.

1. *Creation.* In the opening verses of Genesis we read the sublime story which has kindled the imagination of men in every age: "In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters" (Gen. 1:1, 2). Amid the awful scene of unimaginable gloom and desolation, the one active agency was the Spirit of God. He "moved upon the face of the waters." The original language conveys the idea of a wind sweeping over the abyss. It suggests also the image of a bird brooding over its nest. So the marginal rendering reads: "was brooding upon." The latter thought is preferable, since "it was not the wind but the divine energy that must be regarded as

vitalizing the germs which the divine Word is about to call forth."[1]

This conception of the co-operation of the Spirit and the Word is said by Cheyne to be "especially characteristic of the Old Testament." The idea rests upon the relation of the breath to the voice. "The breath of God vitalizes what the Word creates." But its meaning is not limited to that idea. The brooding Spirit suggests the thought of mother-love. Not energy alone, but energy controlled by love is the moving force in creation. Energy alone may crush, but moved by love it suggests personality and intelligence working constructively for good. It was the goodness of God as well as His intelligence and power, which moved Him to create. And the same is true of His work in redemption.

Furthermore, the vitalizing energy of the Spirit as set forth in Genesis is continuous and conservative in nature. In the ceaseless processes of nature it preserves, renews and withdraws life. "The Spirit of God hath made me, and the breath of the Almighty giveth me life" (Job. 33:4). "Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created" (Psa. 104:29, 30). "By his Spirit the heavens are garnished" (Job. 26:13). "The Spirit of the Almighty giveth men understanding" (Job 32:8).

The Spirit of God still broods in love over the world. By placing the fingers under the breast of a hen as it broods over its eggs, it will be found that every nerve is vibrant with life and pulsing with energy. Not in passivity, therefore, but in activity does the Spirit of God brood over creation. How significant are the findings of modern science, that there is a ceaseless energy at work in all nature; not

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[1] For quotations in this section, together with several headlines in the chapter, see article, "Holy Spirit," *Hastings' Dictionary of the Bible.*

only in organic nature, but in, what men have in time past called, dead matter. The discovery of the electron and the principles which give us the radio reveal a universe shot through with energy. Not only, therefore, was the Spirit of God operative in creating, but He is the sustaining energy pervading all nature and the life-giving power everywhere.

The universal presence of the Spirit in nature is admirably expressed by the Psalmist: "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand hold me. If I say, Surely the darkness shall overwhelm me, and the light about me shall be night: Even the darkness hideth not from thee, But the night shineth as the day: the darkness and the light are both alike to thee" (Psa. 139:7-12). The recognition of the pervading presence of God in the modern sense is also stated by the Apostle Paul in his message to the Athenians: "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands, neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things . . . he is not far from each one of us: for in him we live and move and have our being" (Acts 17:24, 25, 27, 28).

But it is well to remember that in the New Testament where the Son, or Word of God is distinguished from the Spirit, the outreach of God towards all men and nature as a whole, is ascribed not to the Spirit, but to the Son, or Word. He becomes the centre of attraction.[1] It is the office and

[1] This is the thought of Bishop Charles Gore in *The Reconstruction of Belief*, p. 637.

work of the Spirit to direct attention to Him. "In him was life; and the life was the light of men" (John 1:4). "He was in the world, and the world was made through him, and the world knew him not" (John 1:10). "All things were made through him; and without him was not anything made that hath been made" (John 1:3). "All things have been created through him, and unto him . . . and in him all things consist" or have their coherence (I Cor. 8:6; Col. 1:16, 17).

2. *The intellectual life of man.* "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Thus was accomplished the ideal of God expressed in the words: "Let us make man in our image, after our likeness" (Gen. 1:26). "In the image of God" (Gen. 1:27) could not mean man's body, since God has not a body; but likeness of soul—ability to think, to feel, to purpose, to create, to be self-conscious. When Jesus breathed on the disciples and said: "Receive ye the Holy Spirit," He quickened their personal powers. So in the creation of man, personal life was originated by the Divine Spirit, and those intellectual and spiritual powers were bestowed, which forever mark off the life of man from the lower orders of creation. What the theologian calls "soul," because he finds it written in the inspired record, the psychologist calls "mind." But whatever be the name, it is that which led the Psalmist to exclaim: "What is man that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honour" (Psa. 8:4, 5).

Man's body is of lowly origin. "Dust thou art and unto dust shalt thou return." The chemical analysis of the human body proves these words literally true. Therefore

the materialist sees nothing beyond this life. But, if from the dust the Divine hand fashioned such a lordly temple for the dwelling-place of man on earth, will He not provide more stately mansions for the soul full-grown? The human body, though it originated from the dust, is the noblest and most perfect of all the forms that move on the earth. Costly caskets are made for rare jewels. Because of the divine in-breathing man became more than a body. That which gave him superiority over all created things also distinguished him from his fellows by endowing him with individuality and the capacity for the development of personality. He became the "offspring of God" (Acts 17:28). He was more than dreamless dust. He was immortal. "O rich and various man! thou palace of sight and sound, carrying in thy senses the morning and the night, and the unfathomable galaxy; in thy brain the geometry of the city of God; in thy heart the power of love and the realms of right and wrong."

3. *The inspirational tasks.* The Spirit of God found in man the channel through which He could express Himself progressively. He was present to inspire man for every great task. For special accomplishments the Spirit supplied special light and guidance. For the construction of the tabernacle the following provision was made: "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. And I, behold I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee" (Ex. 31:2-6).

It is helpful to know that when men are in harmony with God's purpose, He inspires an architect, a carpenter, a stonecutter, an artist. Whence came the pure and the beautiful in art, sculpture, architecture, the world over? "He was in the world, and the world was made through him, and the world knew him not" (John 1:10). He has left His footprints in strange places, but they are there, unmistakably. His Spirit has touched the souls of men in every nation. He has not left Himself without witness. Whether in skill or handicraft as in the case of Oholiab and Bezalel, or superhuman knowledge such as was possessed by Joseph and Daniel, or valour as exemplified by Joshua, Gideon, Deborah and Samson, the Spirit of God was the inspiring agency. Of Samson it is said: "The Spirit of God began to move him" (Judges 13:25). The statement that "the Spirit of Jehovah clothed itself with Gideon" (Judges 6:34) is prophetic of the Christian age when the Holy Spirit incarnates Himself in Christians everywhere.

In the production of the sacred Scriptures the inspiration of the Holy Spirit is particularly noticed. "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (II Pet. 1:21). "At sundry times and in divers manners," God of old time spoke unto the fathers. In history, law, story, poetry, songs, romance, prophetic messages—but always through human experience—the Holy Spirit inspired His message to the world. It came fragmentarily, in "broken lights," here a little and there a little as man was able to receive it, but the Holy Spirit was its author. Coming out of the deeper experiences of men in their hours of sorrow or exaltation, it has a universality that appeals to the race in all ages. Its supreme purpose is to make men wise unto salvation through faith which is in Christ Jesus. Inspired by the Holy Spirit, it is also "profitable for teaching, for reproof, for correc-

tion, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:15-17).

4. *Spiritual and moral reconstruction.* In the first great apostasy recorded, we have the significant assertion: "My Spirit shall not strive with man forever" (Gen. 6:3). In all those days when sin in its worst form had settled on the earth, the moral contest was supported by the Spirit of God. His strivings in the moral nature of man were overcome and beaten back by the power of evil in man's fleshly nature, until "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Then it was that the deluge came to cleanse the earth which man had polluted and to prepare it for a new beginning. The judgments of God are sent in mercy. His love for the whole world prompts them. But for such visitations, the race would destroy itself and become extinct. Compare Paul's prediction of another apostasy (II Thess. 2:5-8) which was to be restrained by one whose name he does not mention, but who can be none other than the Holy Spirit. It is only the striving of the Holy Spirit that keeps the world from total destruction in any age.

There is a message of hope in the work of the Holy Spirit in the Old Testament. He is ever building on the ruins of man's failure. He is first mentioned as brooding over the darkness and chaos of a shapeless world. In the statement, "the earth was waste and void," some see an intimation of a former ruin. At one time the earth was fair and perfect, but for some unknown cause became chaotic. Be that as it may, we have the story of how the Spirit of God began in that darkness over all the lifeless mass, to construct or reconstruct, as the case may be—to bring cosmos out of chaos. "I beheld the earth, and, lo, it was waste and void; and the heavens they had no light" (Jer. 4:23). It seems to be the

peculiar mission of the Spirit to work amid hopeless conditions. For the subsequent history of the world presents many instances of human failure and ruin, but always the Spirit begins where man has failed, to build again; and He always builds a better structure on the ruins of the old.

It is in the moral and spiritual nature of man that He delights to work. He gave man the " breath of life," and he alone knows the limitless possibilities of that life. But the chaos of the earth in the beginning was not more baffling and hopeless than man's spirit in the ruin which sin has wrought. Down under the sub-strata of man's soul what depths of despair! What measureless gloom! But deeper than thought; deeper than man's subconscious mind, is the Spirit of God. " If I make my bed in Sheol, behold, thou art there." Amid all that encircling gloom he broods in infinite love. And light breaks through the regions of " chaos and old night." There is an awakening. Man comes to the consciousness of the Spirit's presence and struggles upward to God.

The great revivals, from the days of Josiah to John the Baptist, were wrought by the Spirit of God in the moral and spiritual nature of man. " Not by might, nor by power, but by my Spirit, saith Jehovah of hosts " (Zech. 4:6). Back of every contest He was at work, striving for the outworking in human life and society of the righteous principles of the reign of God. Until He came upon men they were dead in trespasses and sin. He alone could stir them. He alone could bring life. In this very day the leaders of God stand like Ezekiel before a valley of dry bones. May his prophecy become their prophecy; his prayer, their prayer: " Come from the four winds, O breath, and breathe upon these slain that they may live " (Ezek. 37:9).

5. *The life and messages of the prophets.* The Spirit

works through human personality in every age. His light is mediated through truth recorded, or incarnated in the life of man. The revivals and reforms of the Old Testament were wrought by men under the influence of the Holy Spirit. He has not left Himself without a human witness in any age. Darkest hours have brought forth greatest men. He raises up the right man at the right moment. Before the Flood, Noah, the righteous, was the mouthpiece of the Spirit. Succeeding ages brought patriarchs, governors, lawgivers, priests, judges, and kings, as His instrumentalities. Special anointings of the Spirit were bestowed for extraordinary tasks. There were instances where this had more to do with the work in hand than with the formation and development of character. Yet character was the ultimate aim. The Spirit was withdrawn when the work was accomplished. Or He was withdrawn because of disobedience, as in the case of Saul (I Sam. 16:14). The Spirit of God uses men to further His designs so long as men keep themselves meet for His use. Otherwise they become castaways (Psa. 51:11), and He chooses others who will permit Him to use them. When Saul yields to the spirit of evil, then the Spirit of Jehovah comes mightily upon David (I Sam. 13:14).

With the formation of the kingdom of Israel, the operation of the Spirit was recognized chiefly in the inspiration of the prophets. Separated to the life of religious service, they were the great preachers of their day. They were inspired not only to speak messages but to work miracles and to battle for righteousness with the whole force of their personalities. Their messages were not only foretellings of future events, but first of all, forthtellings to the people of their own times, and, hence, must be studied in the light of the times in which they lived. They were great moral teachers and leaders, the advisors of kings and the guides of the social, political and religious life of their contemporaries.

They lived in the freedom of the Spirit, and through their lives and messages He declared His truth.

References to the Spirit in connection with the prophets are too numerous to mention. We read over and over of the Spirit coming upon them, or entering into them. And, like the Seer in the Apocalypse who was carried away in the Spirit to a mountain great and high, they were lifted to sublime heights. Their visions were heavenly. The princely Isaiah expressed the prophetic mission in the words: "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God" (Isa. 40:9). "By thy Spirit through thy prophets" (Neh. 9:30) is the phrase which characterizes God's dealings with His people in those times.

Finally, in the writings of the prophets are found many predictions of the operations of the Spirit, which were to be frequent in later times,—operations which would spread abroad holiness, justice, peace and consolation. In the old era the Spirit came only upon the chosen few. But the time would come when God would pour forth His Spirit upon all flesh(Joel 2:28). The prophets tell of a time of desolation until the "Spirit be poured upon us from on high, and the wilderness become a fruitful field" (Isa. 32:15). What songs the singers of Zion give forth as they tell of the glad age to come! The rainbow of hope arches the heavens and their messages glow with all its hues. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water" (Isa. 35:5-7).

This would all be accomplished through Him whom God would anoint with the oil of gladness above His fellows (Psa. 45:7). "Behold my servant whom I uphold; my chosen in whom my soul delighteth; I have put my Spirit upon him; he will bring forth justice to the gentiles" (Isa. 42:1). To this major strain of the greatest of the Hebrew prophets, all the singers of Zion tuned their harps.

III

HIS RELATION TO THE SON OF GOD

HAIL TO THE LORD'S ANOINTED

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

He shall come down like showers
Upon the fruitful earth,
And love, joy, hope, like flowers,
Spring in His path to birth;
Before Him on the mountains,
Shall peace, the herald, go;
And righteousness in fountains
From hill to valley flow.

To Him shall prrayer unceasing,
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.
The mountain dew shall nourish
A seed in weakness sown,
Whose fruit shall spread and flourish,
And shake like Lebanon.

O'er every foe victorious,
He, on His throne shall rest;
From age to age more glorious,
All blessing and all blessed.
The tide of time shall never
His covenant remove;
His name shall stand forever,
His changeless name of Love.

—James Montgomery.

III

HIS RELATION TO THE SON OF GOD

THE New Testament opens with an outburst of the Spirit's operations. In vain had the Maccabæan age looked for the revival of prophecy. Since the days of Ezra and Nehemiah no prophet had arisen. A period of nearly four centuries elapsed between Malachi and John the Baptist. It was as though an ocean current, bringing warmth and life, had changed its course. The moral climate which had been so deeply affected by the prophetic messages became chill and barren. But at the near approach of the Incarnation " men and women in Israel found themselves lifted up by the Spirit into new regions of thought and endowed with new powers of expression." The long silence was broken. The slowly revolving centuries brought a recurrence of the long-sought prophetic gift. The ocean current resumed its former course. The stream of divine energy sweeping in from the deeps of the Spirit, again affected the lives of men. John the Baptist was to be " filled with the Holy Spirit from his mother's womb " (Luke 1:15). His parents shared the inspiration. They, too, were filled with the Holy Spirit (Luke 1:41, 67). The aged Simeon was given a revelation of the Messiah's birth (Luke 2:25-27), and Anna, an aged prophetess, gave thanks, by the same Spirit, and spoke to all who were looking for the redemption of Israel.

The voices and events, under the illumination of the Holy Spirit, which now broke the long silence, were the prelude to the birth of the Messiah Who Himself was to

receive the chief outpouring of the Holy Spirit. This was to be fulfilled in two supernatural events—" The Conception and the Baptism; the first, introductory to the human life of Christ and the second to His ministry and Messianic work."

1. *The Conception.* Matthew and Luke give the story of the conception and birth of our Lord. Though written independently, these narratives both ascribe the conception to the Holy Spirit (Luke 1:35; Matt. 1:18-20). The mystery as told by them is so pure, sublime and sacred as to cause a revulsion, it would seem, from the sacrilegious controversies raging about it. Only those who walk very softly should come within the precincts of a mystery so profound. Angels step lightly here and veil their faces. There is danger of spiritual vandalism. For a far less serious offense Zacharias was struck dumb (Luke 1:20). We do not question the creative power and influence of the Spirit in the birth of every child. But surely there is a vast difference in the birth of Christ. " And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God " (Luke 1:34, 35).

If one honestly doubts this sublime record let him seek the leading of the same Holy Spirit who guides into all truth respecting Christ, but let him know first of all that the Spirit interprets spiritual things only to spiritual men (I Cor. 2:13, 14), and that the natural man, however great his wisdom, will not receive it. When we are asked to explain the miracles attending the birth of Christ in the light of modern science, we may well ask our questioners to explain the character of Christ Himself in the light of that science. The fact of Christ no one refutes. His character

is the greatest miracle of the New Testament. Until we can explain Him in the light of science, we should be very slow to explain away the supernatural events connected with His birth and life.

Why is it considered strange that a supernatural personage should be attended by supernatural forces? Should we not rather expect them as a prelude to a life so wonderful as that of Christ? Do not the planets revolve about the sun? Why consider it legendary that an angel should appear to Joseph to announce the birth of One who could command twelve legions of angels? Why consider it mythical that a chorus of angels should sing an oratorio from the night sky to announce the birth of one who could say of Himself: " The Son of man shall come in the glory of his Father with all the holy angels "? Why consider it fabulous that a supernatural star should appear to wise men in the East, when it was to guide the way to Him who had been foretold as the " Sun of righteousness," and who later called Himself " The light of the world " and the " bright and morning star "?

If, in the end, " it was not possible that he should be holden of death " (Acts 2:24), why consider it impossible that the Holy Spirit should bring about His conception, who was " the Christ, the Son of the living God," and " The only begotten of the Father "? Nay, rather did the Holy Spirit sanctify the flesh which He united with the Word (Luke 1:35). Not only was " the new departure in human life, which began with the birth of the second Adam, fitly preceded by a directly creative act, but the new humanity was consecrated at the moment of its conception by the overshadowing of the Divine Spirit. The conception was therefore truly ' immaculate '; that which was conceived, although true flesh, was free from the taint of human corruption."

The Holy Spirit remained with the sacred humanity which He had sanctified at the moment of its conception. In former ages He had found temporary abode with men anointed for special tasks. But, like the dove of the deluge, He found no permanent resting-place. At last the true Ark, of which the first was a type, afforded a home from which He never departed. The glory of God which had dwelt in the shekinah of tabernacle and temple now rested on the Holy Child. "The Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father) full of grace and truth" (John 1:14). He "tabernacled" among us. The old economy was supplanted. He was the true temple. Verily, "the tabernacle of God was with men." The angels, looking on, could now exclaim in the words of Solomon's prayer: "Now, therefore, arise, O Jehovah God, into thy resting-place, thou and the ark of thy strength" (II Chron. 6:41).

The childhood of Jesus revealed the presence of the Divine Spirit. His growth was normal and symmetrical. "He advanced in wisdom and stature, and in favour with God and men" (Luke 2:52). This statement from St. Luke affords an inspiration for the youth of every age. It reveals a fourfold development as follows: He advanced in "stature"—physical growth; "wisdom"—mental development; "favour with God"—spirituality; "and men"—social grace. But it is well for youth and the leaders of youth to remember that this perfect unfolding of the Christ was all under the inspiration of the Holy Spirit. There was no moment when the Spirit was not with Him. He did always the things that were pleasing to God. "Know ye not that I must be about my Father's business?" is the one recorded question of His boyhood. But it revealed the spirit which characterized all His young life.

2. *The Baptism.* When Jesus was "about thirty years

of age," the influence of the great revival under John the Baptist, which had stirred the national life so profoundly, reached Nazareth of Galilee. With a deep desire to identify Himself with His people in this movement for righteousness, He journeyed to the Jordan, the scene of the Baptist's labours, and submitted to the ordinance of baptism. When He had been baptized, the sign was given by which John knew Him to be the Messiah (John 1:32). This sign was the Holy Spirit descending in the form of a dove and resting upon Jesus (Matt. 3:16). As in the beginning of creation, the Spirit assumed a bird-like motion (Gen. 1:2), so at the baptism of Jesus, He brooded over the waters of baptism to form a new creation by resting on the new head of mankind.

The apostolic speakers and writers regarded this action of the Spirit as the anointing of the Saviour. "As the first overshadowing of the Divine Spirit sanctified His humanity, so the second consecrated His ministry and His Messianic work." In the Old Testament, prophets, priests and kings were anointed with oil as an admission to their offices. How much more should He who was Prophet, Priest and King in one, receive the true anointing of which oil was the type. "Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:9). So the Apostle Peter declares that "God anointed him with the Holy Spirit and power" (Acts 10:38). The words, "Messiah" in the Hebrew language, and "Christ" in the Greek, mean "The anointed or consecrated one." The name, Jesus Christ, means "Jesus, the anointed one." He is called the "Anointed." Thus was Jesus consecrated to His Messianic office in all the fulness of its functions and powers.

The relation of the Holy Spirit to Jesus, subsequent to His baptism, may be studied under five sub-divisions as follows: His temptation, ministry, death, resurrection, and the

commission. In connection with each of these the Holy Spirit is specifically mentioned.

(1) *The Temptation.* Each of the Synoptists states the mystery of the Spirit's relation to the temptation: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1). "And straightway the Spirit driveth him forth into the wilderness" (Mark 1:12). "And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness" (Luke 4:1, 2). The phrases, "full of the Holy Spirit," "led in the Spirit, "led up of the Spirit," reveal how utterly subject He was to the Spirit's control. Mark uses strong language: "The Spirit driveth him forth." A divine constraint was put upon Him. The question presents itself: Why should the Spirit lead the Son of God into temptation? It was inevitable. The experience was essential for the work He came to do. He must be tested. "It behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:17, 18).

In that hour which comes upon man and searches the foundations of his life, that seeks out his weaknesses mercilessly and relentlessly, so that every defect in his life, however small, is brought into the light—in an hour like that our Lord was pre-eminently victorious. The temptation following His baptism searched the very deeps of His being, came against the citadel of His life and found Him invincible, not by being barred and barricaded with artificial embankments, but supreme in the security and power of the Holy Spirit. No temptation common to man, but that it searched Him there in the desert. The appeal to hunger, to the senses, and to His spiritual perceptions—all left no part

of His nature untried. As a soldier in his first combat stands the test; as a ship on her initial voyage braves the storm in perfect mastery over wind and wave; as a hero in the greatest romance triumphs over every adversity and completely wins our admiration, so did Jesus in a far greater sense endure the supreme test of His superior manhood. The Spirit both guided and sustained Him in the experience. He came forth " touched with the feeling of our infirmities . . . in all points tempted like as we are, yet without sin " (Heb. 4:15).

(2) *The Ministry.* The ministry of Jesus was under the full sway of the Holy Spirit. When His period of testing was over, " He returned in the power of the Spirit into Galilee " (Luke 4:14). When He stood up to read in the synagogue at Nazareth, He opened the book and found the place where it was written: " The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord " (Luke 4:16-19).

This prophecy of Isaiah, Jesus accepted as His own commission. And from that time He laboured under the inspiration of what the Jewish interpreters call the sevenfold Spirit: " And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord " (Isa. 11:2). When John speaks of " the seven Spirits that are before his throne " (Rev. 1:4), he doubtless means the Holy Spirit in His sevenfold capacity, His fulness, His perfection. Verily, the seven Spirits were upon Christ. For He was the first in all the long history of the race in whom the Spirit could live and work freely without hindrance.

Henceforth He laboured as the anointed of God. Because

He lived the life of the Spirit, He spoke the words of the Spirit and performed the deeds of the Spirit. In the temptation He had held back the invading forces of the enemy. But that alone would be only a negative stand, and although marvellous in its significance, would not reveal His aggressive and progressive prerogatives. Immediately thereafter we behold Him moving forth as Lord of a mighty dominion, asserting and manifesting His Lordship. The evil that had come against Him was made to cringe before Him and to recognize His Divinity, when unclean spirits cried out: " We know thee who thou art, the holy one of God." He cast them out by the Spirit of God (Matt. 12:28). Demon-possessed men were freed from a tyranny worse than a living death; maniacs were clothed in their right minds and restored to their friends; shackles were broken from men held in bondage by fear all their lives; prisons were opened; captives unbound; sickness that had withstood every treatment known to men was banished by a touch; distance was annihilated when He sent forth His wish—He willed and it was done.

The elements were beneath His control. The foaming of the angry sea had no terrors for Him. He could walk upon its proud waves, treading its fury beneath His majestic feet. Wind and wave knew His voice and ceased their tumult. The crises that came upon Him did but furnish new occasions for the assertion of His Lordship. The extremities of His disciples were opportunities for richer revelations of His glory. The greater the difficulty the more wonderful the disclosure of His power and glory. The all-sufficiency of His presence was everywhere and at all times apparent to His followers. His character, His message, His service find their explanation in the words of the Apostle Peter: " The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ . . . even Jesus of

Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:36, 38).

(3) *The Death.* The great climax of Christ's life was reached in His death. He did not think of His death as defeat, but victory. He looked upon it as His supreme accomplishment. On the sacred mount, the main theme of conversation which He held with Moses and Elijah, was "The decease or departure, which he was to accomplish at Jerusalem" (Luke 9:30, 31). The main purpose of His coming into the world was not to teach, or to be an example, but to die. He did not move blindly to the end of His life. He clearly foresaw His death. At the beginning of His ministry He said: "Destroy this temple and in three days I will raise it up" (John 2:19). Later He declared that "he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised" (Matt. 16:21). After His resurrection He reminded His disciples of the necessity of it: "Behooved it not the Christ to suffer these things, and to enter into his glory?" (Luke 24:26).

Behold Him as "he steadfastly set his face to go to Jerusalem" (Luke 9:51). On the way He moved in advance of the group. The steep climb from Jericho to Jerusalem was a faint shadow of that ascent of His soul to the high altar of sacrifice where He presented Himself with the words on His lips: "For their sakes I sanctify myself that they themselves may also be sanctified in truth" (John 17:19). What was the secret of His sublime courage, His holy resolve? The writer of the Book of Hebrews is author of the words which disclose it: "Who through the eternal Spirit offered himself without blemish unto God" (Heb. 9:14).

Speaking of the words in John 6:27, " For him hath God the Father sealed," Dr. A. J. Gordon says: " This sealing must evidently refer back to His reception of the Spirit at the Jordan. One of the most instructive writers on the Hebrew worship and ritual tells us that it was the custom of the priest to whom the service pertained, having selected a lamb from the flock, to inspect it with the most minute scrutiny, in order to discover if it was without physical defect, and then to seal it with the temple seal, thus certifying that it was fit for sacrifice and for food. Behold the Lamb of God presenting Himself for inspection at the Jordan! Under the Father's omniscient scrutiny He is found to be ' a lamb without blemish and without spot.' From the opening heaven God gives witness to the fact in the words: ' This is my beloved Son in whom I am well pleased,' and then He puts the Holy Ghost upon Him, the testimony to his Sonship, the seal of His separation unto sacrifice and service." [1]

(4) *The Resurrection.* It is true that the eternal life of Jesus apart from the Holy Spirit is affirmed in the Scriptures. John affirms it (John 1:1-3). Paul affirms it (Phil. 2:5-8). Jesus Himself affirms it (John 8:58). Like His true type, Melchizedek, who had neither beginning of days nor end of life, so was He " made a priest . . . after the power of an endless (indissoluble) life " (Heb. 7:16). One reading of the phrase, " the eternal Spirit," is " His eternal spirit." The latter is the marginal rendering and seems to refer to Christ's spirit as distinct from the Holy Spirit. Thus also St. Paul affirms when he says that Christ " was declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead " (Rom. 1:4). To this agree the words of Peter: " Being put to

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[1] *The Ministry of the Spirit,* p. 52.

death in the flesh, but made alive in the spirit" (I Pet. 3:18). All of which are in harmony with Christ's own statement: "I lay down my life that I may take it again. No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17).

Certainly Jesus did nothing apart from the Holy Spirit. But it is well that we keep in mind His personal identity all the way through. There is no comfort in the idea that the Divine Spirit came upon a mere man and then at the close of His life withdrew into the infinite silence, leaving us only the memory of a perfect character, a beautiful example. Our hearts cry out for a living, personal, sympathetic Saviour. And such He is!

The power of the Holy Spirit in His resurrection was as sure as in His ministry and death. He was "raised from the dead through the glory of the Father" (Rom. 6:4). The power of God in the resurrection of Christ is mentioned by St. Paul as "that working of the strength of his might" (Eph. 1:19). It is the power that quickens the mortal body of believers, and finally fashions anew the body of their humiliation at the resurrection (Rom. 8:11; Phil. 3:21). The Holy Spirit who had overshadowed the Virgin at His conception and anointed Him at His baptism, again touched that sacred frame in Joseph's tomb. With the power which outshone His form when it was transfigured on the holy mount, the Holy Spirit again entered His body along with His human life and wrapped Him about with the glory of the Father. With His human life in His human body glorified, He entered the Presence on high to appear as the true super-man, the representative and hope of humanity.

(5) *The Commission.* The death of Christ did not break the continuity of His teaching. The vein of gold which ran to the river's edge continued to yield rich ore on the other

side. A Spanish theologian of the sixteenth century, Fray Luis De León, imprisoned for a number of years by the Inquisition, upon being released, went before his class and resumed his teaching where he had left off, with the words: "As we were saying." So Christ, after His resurrection, took up the thread where He had left off. The same theme was considered; the same standard maintained; the same character and distinction clearly shown. Furthermore, His message was cumulative and progressive. The post-resurrection days were the goal to which He had been moving. The "many things" which they had not been able to receive before were more clearly discerned during the forty days when He spoke "the things concerning the kingdom of God." How pure and lofty are His recorded statements. His is the only message from beyond the grave. But it is sufficient.

It was during these days that He gave the commission. Although risen from the grave and forever free from the limitations of the life in the flesh, He was still inspired by the Holy Spirit. We are indebted to St. Luke for the statement that Christ "gave commandment by the Holy Spirit unto the apostles whom he had chosen." This is illuminating. The missionary enterprise, like the Son of God, was "conceived by the Holy Spirit." In the purpose of God from the beginning, its announcement awaited the fulness of time—the death and resurrection of the Messiah. Its importance is emphasized by a fivefold record—once by each of the four evangelists, and again in the Acts. There can be no mistaking the purpose of God. "He that hath an ear, let him hear what the Spirit saith to the churches."

IV

THE CHURCH, HIS DWELLING-PLACE

LOVE DIVINE, ALL LOVE EXCELLING

Love Divine, all love excelling,
Joy of heaven to earth come down;
Fix in us Thy humble dwelling;
All Thy faithful mercies crown:
Jesus, Thou art all compassion,
Pure unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.

Breathe, O breathe Thy loving Spirit
Into every troubled breast;
Let us all in Thee inherit,
Let us find the promised rest:
Take away the love of sinning;
Alpha and Omega be;
End of faith, as its Beginning,
Set our hearts at liberty.

Come, Almighty, to deliver,
Let us all Thy life receive;
Suddenly return, and never,
Never more Thy temple leave.
Thee we would be always blessing,
Serve Thee as Thy hosts above,
Pray, and praise Thee without ceasing,
Glory in Thy perfect love.

Finish, then, Thy new creation;
Pure and spotless let us be:
Let us see Thy full salvation
Perfectly restored in Thee;
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love and praise.

—Charles Wesley.

IV

THE CHURCH HIS DWELLING-PLACE

CHRIST and the Church are one. This union is everywhere recognized in the New Testament. If the Church is a building, Christ is the foundation; if its members are described as branches, Christ is the vine out of which they grow; if the Church is a body, Christ is the head; if it is a bride, Christ is the heavenly consort; if it is an army, Christ is the captain; if it is a school, Christ is the teacher; if it is a household, Christ is the Lord; if it is a flock, Christ is the shepherd; if it is a family, Christ is the elder brother; if it is a kingdom, Christ is the king. In life Christ and His Church are one, and in death they are not divided.

Christ is in all things the forerunner and representative of His disciples. And He shares with them His life, His sufferings and His glory. It is to be expected, therefore, that He will share with the Church the Holy Spirit which He Himself received without measure, and that the Spirit will mean to the Church all that He meant to Christ. In temptation, service, death, resurrection, He will be the sustaining and energizing power.

The supreme gift of Christ to His Church is set forth in the words: "And behold, I send forth the promise of my Father upon you" (Luke 24:49). This was His parting bequest. In the Gospel of St. John we are made aware of the great desire of Christ to prepare His disciples for the coming of the Holy Spirit. There is a marked advance over the Synoptists. A series of conversations reveal entirely

new views of the Spirit's relation to the individual. To Nicodemus Jesus announced the principle of the new birth, revealed the Spirit of God as the origin of man's spiritual nature, and connected the birth of the Spirit with the future ordinance of Christian baptism. In the sixth chapter of John, He speaks of spiritual food which is to be imparted in the mystery of His body and blood. To the woman of Samaria and at the Feast of Tabernacles He directs attention to Himself as the fountain of the Spirit. From Him men are to receive and give in turn the water of life.

But it is in the upper room on the night before His death that He gives the fullest revelation of the Holy Spirit: " And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you " (John 14:16, 17). He mentions three relationships which the Spirit would sustain. The first, to the disciples. He would comfort them, quicken their memories and guide them into new truth respecting Christ (John 14:16, 26; 16:13). The second, to Christ Himself. He would glorify Christ by revealing Him in His fulness to the disciples and by being a co-witness with them in establishing the gospel among men (John 16:14; 15:26, 27). Third, to the world. He would convict the world of sin, righteousness and judgment (John 16:8).

Pentecost, following the Ascension, brought the fulfilment of the promise. When, on Olivet, they had seen Him rise from view into His native skies, they returned to Jerusalem and, in the upper room, waited in prayer for the coming of the Holy Spirit. Jesus had requested them to tarry in the city until they were " clothed with power from on high " (Luke 24:49). He had also said: " Ye shall receive power when the Holy Spirit is come upon you " (Acts 1:8). Their

hearts were full of His burning words and aglow with the promise He had given. When the appointed day came, "they were all together in one place." In what form, if any, they expected the Spirit to appear, we do not know. But when the moment arrived His advent was attended by "a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

This great event marked a new beginning in history. It was the hour for which the world had long waited. All forces, divine and human, converged at Pentecost. Prophets had foretold it. "This is that which hath been spoken through the prophet Joel," said Peter, who, continuing, quoted that prophet's words: "And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:15-17).

The Incarnation was a preparation for Pentecost. Until the advent of the Son of God, and His human experience through birth, growth, temptation, discipline, perfection, death, burial, resurrection and ascension, Pentecost was not possible. Christ's standard of righteousness was made possible only through the cross and the coming of the Holy Spirit.

1. *Pentecost witnessed the preaching of the gospel in its fulness for the first time.* The gospel, according to St. Paul, is the death, burial and resurrection of Christ (I Cor. 15:3, 4). Even John had "baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after, that is on Jesus" (Acts 19:4).

Christ Himself declared that " all things must needs be fulfilled which are written in the law of Moses, and the prophets, and the psalms, concerning me " (Luke 24:44).

2. *Pentecost witnessed the first converts to Christ under the terms of the great commission.* It was not until after His resurrection that Christ gave the commission. Even then " he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me " (Acts 1:4). According to Matthew, the great commission reads: " Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you, always, even unto the end of the world " (Matt. 28:19, 20). It was under this commission, therefore, that Peter was labouring when he answered the thousands on Pentecost, who inquired the way of salvation: " Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit " (Acts 2:38).

3. *Pentecost witnessed the birth of the Church of Christ.* That God had His people in other ages goes without saying. But the Church is distinctly a New Testament institution and did not have its beginning until Pentecost. At Cæsarea Philippi, Jesus had said: " I will build my Church; and the gates of Hades shall not prevail against it " (Matt. 16:18). It was not, therefore, an established institution at that time. The foundation, or chief corner-stone, of the Church was to be laid in Zion where it would be tried by the suffering and death of the Son of God (Isa. 28:16). Jesus had also said to Peter: " I will give unto thee the keys of the kingdom of heaven " (Matt. 16:19). Between Cæsarea Philippi and Pentecost there was no time that Peter could have used the keys, for that was precisely the period of his

greatest weakness and failure. It was not until he was firmly established, following his denial of Christ, and not until the Holy Spirit came to him on Pentecost that he exhibited those rock-like qualities which Jesus had predicted of him, and opened wide the door of the kingdom to admit all who bowed to the authority of Christ.

4. *Pentecost witnessed the beginning of the worldwide missionary enterprise in fulfilment of the words of Jesus.* " But ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth " (Acts 1:8). The order of procedure here laid down by Jesus forms the outline of the Book of Acts, the events of which may be grouped about (a) Jerusalem; (b) Judæa; (c) Samaria; (d) the uttermost parts of the earth. It was necessary that " repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem " (Luke 24:47).

5. *Pentecost witnessed the inauguration of the dispensation of the Spirit.* " Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers. . . . I will put my laws in their mind, and on their heart also will I write them " (Heb. 8:8-12). The first covenant had been sprinkled with the blood of an animal. The new covenant was sealed with the blood of Christ and came into force immediately following His death. St. Paul said: " Our sufficiency is of God who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life " (II Cor. 3:5, 6).

On Pentecost the Holy Spirit came to make His permanent abode in the Church. The words, " He sat upon each of them," imply that henceforth He was to find in the new

Church of Christ His seat, His "see," to the close of the age. "It is no belittling of His holy office to say that we are to think thenceforth of the Church as a sort of divine cathedral in which this heavenly Archbishop holds his 'chair' and presides, and from which go forth His subordinate 'bishops' or 'overseers,' to exercise oversight in His name, and the witnesses whom He ordains to do service for Him."[1]

The Book of Acts has been appropriately designated, "The Acts of the Holy Spirit," since it reveals His leadership in all that pertains to the Church and furnishes both example and inspiration for the people of God in all subsequent ages. The work of the Spirit therein recorded includes:

1. *Building and animating the Church.* The foundation for the new temple had been laid and material for the superstructure assembled in part, but not yet "builded together." The presence of the Spirit was necessary to create "living stones" and build them into "a spiritual house" (I Pet. 2:5). Or, to use the figure of the Prophet Ezekiel, the bones had come together and were clothed with flesh, but needed the breath of God to constitute them a living army (Ezek. 37:1-14). On Pentecost they were "all together in one place" waiting for the Spirit, as workmen in a great factory wait at their posts for the machinery to move. When the Spirit came they were filled, and there was instant activity (Acts 2:4).

2. *Energizing and supporting the witnesses of Christ.* "But ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8). The only explanation of Peter's attitude and message on Pentecost is that he was "filled with the Holy Spirit" (Acts 2:4). Later, before the Coun-

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[1] Dr. Arthur T. Pierson, in *The Acts of the Holy Spirit,* p. 62.

cil in Jerusalem, he manifested the same boldness because he was " filled with the Holy Spirit " (Acts 4:8). Stephen was " full of the Holy Spirit," and his opponents " were not able to withstand the wisdom and Spirit by which he spake " (Acts 6:5, 10). The same was true of Paul (Acts 13:9). When brought before councils the apostles remembered the words of Jesus: " It is not you that speak, but the Holy Spirit " (Mark 13:11). The co-witness or attestation of the Spirit to the message of the apostles, by signs and wonders, will be considered later.

3. *The passion and fervour of evangelistic zeal.* All evangelists are witnesses, but not all witnesses are evangelists. The differentiation is maintained in the New Testament. Christ Himself has arranged the orders and ranks among His workmen. Until we can match His statesmanship we shall do well to leave them as they are. " And he gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers " (Eph. 4:11). Journeying to Jerusalem for the last time, St. Paul visited Cæsarea, and, " entering into the house of Philip, the evangelist, who was one of the seven, he abode with him " (Acts 21:8). We are reminded thus of the first choice by the Jerusalem Church of " seven men of good report, full of the Spirit and of wisdom," of whom Philip was one, whom they set apart for the diaconate. Later we find Philip preaching in Samaria with great power. The great revival there was due to the Spirit who had filled him, led him forth and guided him as unerringly as when in connection with the Ethiopian, he said to Philip: " Go near and join thyself to this chariot " (Acts 8:29). Every revival since Pentecost has been the result of the fires of evangelism kindled by the Holy Spirit.

4. *Interracial relationships.* He who first " made of one every nation of men to dwell on all the face of the earth " (Acts 17:26), recognized no racial barriers in forming the

body of Christ. Philip preached to the much-detested Samarians, and the Jerusalem Church delegated Peter and John to the mission of assisting Philip in establishing the new Church. It is significant that their first solicitude for the new converts was prayer and the laying on of hands that they " might receive the Holy Spirit " (Acts 8:15, 17). Peter was guided to the Roman centurion, Cornelius, by the Holy Spirit (Acts 10:19; 11:12). Later he said: " God who knoweth the heart bare them witness, giving them the Holy Spirit, even as he did unto us " (Acts 15:8). In the apostolic age all races were included in the scope of God's plan. St. Paul, who travelled throughout the Roman world, laying foundations where they had never before been laid, said: " For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit " (I Cor. 12:13). Again he said: " And in one Spirit,"—that is the Gentiles, the uncircumcised, the strangers and sojourners—" have access unto the Father " (Eph. 2:18).

5. *Missionary advances.* The Holy Spirit who inspired the great commission led the way to its fulfilment. When persecution came against the Church in Jerusalem He thrust forth the witnesses into new fields. Spirit-filled men like Barnabas at Antioch (Acts 11:24), started new fires of holy zeal, as sparks from an engine ignite dry stubble. When Antioch became the new base of operations, there was a new departure. The Holy Spirit led in an orderly forward advance by selecting Barnabas and Saul for a journey into hitherto unentered fields. The language is express: " The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them " (Acts 13:2). And as though the historian felt that the reader might overlook the agency of the Spirit in the new enterprise, he continues with an additional emphasis: " So they, being sent forth by the

Holy Spirit, went down to Selucia; and from thence they sailed to Cyprus" (Acts 13:4).

6. *Judgment and Council of the Church.* The presence and reality of the Spirit was so pronounced in the Jerusalem Church that when Ananias and Sapphira conspired together to hold back part of the price of their land while pretending to make an offering of the whole, they lied to the Holy Spirit (Acts 5:3). The effort to deceive the apostles was an effort to deceive God. The judgment against them was a warning for all time. Nor is it the only case on record of sudden judgment against those who conspire against the Holy Spirit. And be it instantly or at some future time, He will vindicate His righteous administration of divine affairs.

The first Church Council was held in Jerusalem and was ostensibly presided over by James, the brother of the Lord, but in the communication sent forth to the churches by the action of the council, James was very careful to say: "It seemed good to the Holy Spirit and to us" (Acts 15:28). The Holy Spirit, therefore, presided over the first Church Council. He inspired its utterances and decisions. Had He been given a similar seat in succeeding councils the history of Christianity would be very different.

7. *Comforting and establishing the Church.* Jesus made special mention of the Holy Spirit as "Another Comforter" (John 14:16). He is more often thought of as "Comforter" than in any other capacity. And although this is only one of the very many things He does for the children of God, it is very important and comes close to humanity's heart, for the heart of the world is broken with sin and sorrow. In the Book of Acts the Comforter is seen carrying on His work of comfort under conditions both adverse and favourable. After Peter and John had been arrested and threatened by the Jewish council, they returned to "their own company and reported all that the chief priests and

elders had said unto them." With one accord that brave company lifted up their voice to God. They pleaded a message of God to David in the Second Psalm, inspired by the Holy Spirit, and stated their cause to the Most High. No wonder "the place was shaken wherein they were gathered together." The Comforter was there. "They were all filled with the Holy Spirit, and they spake the word of God with boldness" (Acts 4:23-31).

A most remarkable passage relating the work of the Spirit as Comforter under conditions more propitious is the one which comes after the persecution under Saul has been described. "So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied" (Acts 9:31).

In death the Spirit was present as Comforter. It was through the illumination and comfort of the Spirit that the first martyr, Stephen, in his dying hour, "looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God" (Acts 7:55), and gave sublime testimony to his persecutors of that fact. Most assuredly will the Divine Comforter be present with His heavenly peace in the dying hour of every faithful child of God.

V

THE MYSTIC UNION OF CHRIST AND THE CHURCH

THE CHURCH'S ONE FOUNDATION

The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation,
By water and the word:
From heav'n He came and sought her,
To be His holy bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth:
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With ev'ry grace endued.

Though with a scornful wonder,
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed,
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Will be the morn of song.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them the meek and lowly,
On high may dwell with Thee.

—Samuel J. Stone.

V

THE MYSTIC UNION OF CHRIST AND THE CHURCH

THE formation of the Church and the production of the New Testament are the outstanding results of Pentecost. Commenting on the promise of Jesus that the Holy Spirit would quicken the memories of the apostles and guide them into all truth (John 14:26; 16:13), the writer in Hasting's *Bible Dictionary* says: " The literature of the first generation, preserved in the Canon of the New Testament, bears the impress of an inspiration which we miss when we pass to the epistles of Clement and Barnabas. It is a standing proof of the miracle of Pentecost that the first age of the Church should have produced a series of writings which, in the elevation of their spiritual tone and the fruitfulness of their teaching, remain absolutely alone. Side by side with this monument of the Spirit's work must be placed another—the Christian Society. As the idea of the Church rose before the mind of St. Paul, he saw in its external form a body which the Spirit of God animated and made one (I Cor. 12:13; Eph. 4:4). History has proved his words true. The vitality of the greatest and oldest community in the world witnesses to the divine power which brought it into being."

The claim has been put forth, and has had no small influence in the Church, that the Holy Spirit's mission ceased with the miraculous manifestations of the apostolic age; that, having inspired the writing of the New Testament and the establishing of the Church, His work was no longer

needed, and He withdrew from the world. This view has been responsible in no small degree for the lack of interest in the subject of the Holy Spirit and the consequent lack of spirituality in the Church. It has blighted the Church like a frost and robbed her of her chief glory and power. It denies the very purpose of her existence in the world, which is, " The habitation of God in the Spirit."

History reveals that the greatest truths have suffered the worst abuses. Particularly is this true of the doctrines of Christianity. Fanatics and extremists on one hand have produced indifference and ignorance on the other. In history also the pendulum swings from extreme to extreme. One generation emphasizes a truth which the next ignores. It has seemed impossible for even the leaders of the Church to hold the truths of the Bible in their proper relationship. Spiritual equilibrium is a rare quality because it depends not only upon the right spirit, but also upon intellectual poise, and most men are biased in their thinking. When Edward Irving was a baby he looked through a knot-hole in his cradle until he became squint-eyed and remained so throughout life. There are squint-eyed people in all the walks of life. Men may look at the light with the wrong angle of vision through an opening so small that the eye becomes deformed. Failure to see truth whole has not only resulted in individual one-sidedness, but has cursed the Church with sectarianism to which there seems to be no end. Symmetrical Christian character and the unity of the Church await the symmetrical emphasis and application of the doctrines of Christianity.

We are so apt to disparage one truth in emphasizing another. When a great truth is abused men, instead of ignoring or belittling it, should seek diligently to understand it and to deliver it from its mixture with error. The foolish extremes to which many have resorted in dealing

with the doctrine of the Holy Spirit have caused multitudes to ignore it altogether so that ignorance of the subject is appalling. But truth is a unit. The New Testament sets forth the principles of Christianity in symmetrical proportion which—making due allowance for local conditions—may well be the proportion and emphasis for the Church in all ages. Therefore were the fathers wise in putting forth the motto: "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." Had this been the actual practice of the whole body of the Church, the thought of the Holy Spirit would be more deeply imbedded in the consciousness of the people. We do not speak where the Scriptures speak, and where they are silent we often speak the loudest. Certainly we have not maintained the New Testament proportion of truth. The space and prominence assigned to the Holy Spirit in the Word of God is primary.

We have already seen the leading place of the Holy Spirit in the Book of Acts. When we come to the epistles references to the Spirit are too numerous to mention in the space at our disposal. We read of the "fellowship of the Spirit" (Phil. 2:1); "the communion of the Holy Spirit" (II Cor. 13:14); "the fruit of the Spirit" (Gal. 5:22). Being begotten by the Word of the Spirit and born of the Spirit, converts also had the mind of the Spirit (Rom. 8:5, 6). They worshiped by the Spirit (Phil. 3:3). They were "led by the Spirit" (Rom. 8:14). They lived by the Spirit (Gal. 5:25). They walked by the Spirit (Gal. 5:25). They prayed by the Spirit (Rom. 8:26, 27). By the Spirit they resisted the lust of the flesh (Gal. 5:16). They were sons of God because they were led by the Spirit (Rom. 8:14). Without the Spirit they could not belong to Christ (Rom. 8:9). The Holy Spirit of promise was the seal of their redemption (Eph. 1:13, 14). The Spirit witnessed to their

sonship (Rom. 8:16). By the Spirit they expected to be raised from the dead (Rom. 8:11).

From these and many other passages we see that the relationship between Christ and the Church is not mechanical but vital. It is a mystical relationship made possible by the indwelling of the Holy Spirit in the hearts of believers. This is further made clear by certain great figures or illustrations in the New Testament, which leave no room for a legal, mechanical view of Christianity.

1. *The Church is the Bride of which Christ is the heavenly Consort.* In writing of the relationship of husband and wife, Paul speaks of the sacred union by which they are one in spirit as well as body: " Even so ought husbands to love their own wives as their own bodies. He that loveth his own wife loveth himself. For no man ever hated his own flesh; but nourisheth it and cherisheth it; even as Christ also the Church " (Eph. 5:28, 29). Who has not seen the result of a lifelong union between husband and wife by which their very faces resembled each other? It was the oneness of soul which began with their courtship and continued through the years, which shone out. Thus, " Christ loved the Church and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the Church to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish " (Eph. 5:25-27). Quoting the passage from Genesis, which our Lord also used in His reference to marriage, " For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh," St. Paul continues: " This mystery is great: but I speak in regard of Christ and the Church " (Eph. 5:31, 32).

Speaking on this passage, Dr. James Moffatt said: " There are many sermons that speak about Christ, but

they do not speak about the Church. There are many sermons about the Church, but they do not speak about Christ much. 'I speak concerning Christ and the Church.' You cannot speak wisely and fully about Christ unless you speak about the Church and Christ, and first, the person and the work of Christ, explaining and justifying the relationship of men in the Christian Church."[1]

In the Colossian letter, Paul speaks of the gospel as a mystery which had been hid through all former ages, but was then being manifested to the saints, to whom God was pleased to make known the riches of the glory of this mystery among the Gentiles, " which is Christ in you the hope of glory " (Col. 1:26, 27). The wedded love of husband and wife is the beautiful symbol of that mysterious union between Christ and the Church, made possible by the indwelling presence of the Holy Spirit.

2. *Christ is the vine of which His disciples are the branches.* There is no place for a mechanical view of religion in this figure. It denotes a vital relationship. The vine and the branches merge into one another in a perfect unity. Inseparable as a living whole, they are separate in identity. There is interdependence. The branches grow out of the vine, drawing from it their life, while the vine depends upon the branches for its perfection and its fruit. They are separate; they can be spoken of as a vine and branches. Yet there is one thing that belongs to both in common, without which they could not exist. That one thing is the life, the mysterious energy that preserves vine and branches, causes growth and produces fruit to the glory of the husbandman.

The whole figure is a sublime allegory of Christ and the Church. Christ is the vine. His disciples are the branches.

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[1] *Record of Christian Work,* April, 1927.

Life is supplied by the Holy Spirit. God is the husbandman. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye except ye abide in me . . . apart from me ye can do nothing. . . . He that abideth in me, and I in him, the same beareth much fruit. . . . And your fruit shall abide" (John 15:4, 5, 6, 16). What can this fruit be but the fruit of the Spirit? (Gal. 5:22, 23). Answered prayer, joy that abides, and love, are the result of abiding in Him (John 15:7, 11, 12).

Contemplating this perfect unity of Christ and all His followers, Dr. F. B. Meyer says: "This is the underlying truth of the holy Catholic Church. Men have tried to show that it must be an outward and visible organization, consisting of those who had received, through a long line of apostolical succession, some mystic power for administering rites and conferring absolution, together with those who came beneath the touch of their priestly hands. That theory has notoriously broken down. But the truth of which it is a grotesque travesty is presented in our Lord's conception of the vine, deeply planted in the dark grave of Joseph's garden, which had reached down its branches through the ages, and in which every believing soul has a part. Touch Christ, become one with Him in living union, abide in Him, and you are one with the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs and the Church of the first-born, whose names are written in heaven."[1]

3. *The Church is the temple in which God dwells.* On the day that Israel reared up the tabernacle in the wilderness, "the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle. And Moses was not able

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[1] *Love to the Uttermost.*

to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle. . . . For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys" (Ex. 40:34, 35, 38). This is a sublime setting forth of the presence of God with His people. It impresses us with a sense of mystery and awe. The cloud and the fire are fit symbols of Jehovah's presence and the impenetrable mystery which surrounds it.

Later, when the temple of Solomon was dedicated, "it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised Jehovah, saying, For he is good; for his lovingkindness endureth forever; that then the house was filled with a cloud, even the house of Jehovah, so that the priests could not stand to minister by reason of the cloud: for the glory of Jehovah filled the house of God" (II Chron. 5:13, 14).

Once again, God came to dwell with men in the person of Jesus of Nazareth: "And the Word became flesh and tabernacled among us (and we beheld his glory, glory as of the only begotten from the Father) full of grace and truth" (John 1:14). "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). "The effulgence of his glory and the very image of his substance" (Heb. 1:3).

But the tabernacle and temple are no longer in the world. Gone from among men is that sacred form which moved in Galilee and Judæa as the living temple of God. No longer do we know Him after the flesh (II Cor. 5:16). Has God, therefore, withdrawn His presence from among men? Does He no longer abide with His people? Nay. A new temple has risen of which tabernacle and temple were but symbols.

Built of living stones, a spiritual house, it contains the true shekinah—" the glory of the latter house." " Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you? " (I Cor. 3:16).

At Ephesus stood the temple of Diana, one of the seven wonders of the ancient world. It was 425 feet long, 220 broad, and had 127 graceful Ionic columns of white marble, each 60 feet high. It was 220 years in building and had treasures of immense value. The Ephesian goddess, Diana, or Artemis, it was claimed, lived within the temple, or at least her image which, her votaries believed, " fell down from heaven." But not of this did the great apostle speak when he wrote to the Ephesian Christians. He was thinking of a temple far more glorious, " the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit " (Eph. 2:19-22).

4. *The Church is a body of which Christ is the head.* This is the favourite figure of St. Paul. It suggests a relationship between Christ and the Church more vital, if possible, than the foregoing figures. " For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ " (I Cor. 12:12). The Church is rather an organism than an organization. And as the human body is the highest and most complex physical organism known, so the Church is the most spiritual organism possible. It is composed of Head and members whose articulation is such that, " holding fast the head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God " (Col. 2:19). The union of head and

body in the Church is, of course, not a physical union as is the case with the human body, where even the physical union is dependent upon the human soul. Where there is no life there can be no unity. When the life leaves the body the form may exist for a brief time, or under certain conditions for an indefinite time, but it is only a form. " The body apart from the spirit is dead " (James 2:26).

The union between Christ and the Church is possible only through the Holy Spirit who is the life of the body. We believe in the " transcendance " of God, that is, He is " over all." We believe in the " imminence " of God, that is, He is " in all." But we believe He is in the Church in a far different sense, for it is here that Christ has incarnated Himself anew. He withdrew His physical presence from among men in order that He might come in greater measure and fulness to His redeemed and sanctified body.

Through the discovery of the laws of nature and their application, man has been able to extend His physical powers over wide areas. With the telescope the range of his natural vision is increased to infinity. For both voice and ear the radio has annihilated distance, while steam and electricity have multiplied his strength a thousand fold. In like manner Christ, whose " cribbed, cabined and confined presence " prohibited an extended influence in the world, returned through the Holy Spirit to animate His larger body, the Church. Only in this way could His life become age-long and universal among men. It is His body the Church which is " the fulness of him that filleth all in all " (Eph. 1:23).

5. *The Church is a field of which God is the husbandman.* " Ye are God's husbandry " (God's " tilled land "). In this field, one plants, another waters, but God gives the increase (I Cor. 3:6-9). In the Old Testament Israel was called a vineyard (Isa. 5:1-7). The Psalmist uses the fig-

ure of a tree: He who meditates on God's law day and night " shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither " (Ps. 1:2, 3). In Isaiah's prophecy, the Spirit of the Lord is upon His anointed in order that all who mourn in Zion may be so richly blessed " that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified " (Isa. 61:1-3). Jesus speaks of the sower and the " four sorts of soil;" the wheat and the tares and the harvest. He said: " Every plant which my heavenly Father planted not, shall be rooted up " (Matt. 15:13). He and His disciples are as vine and branches.

We have chosen the figure of the field for the closing illustration of this study because it reveals the importance of the Word of God in relation to the Holy Spirit. The Word is the seed of the kingdom. Until the Word of God falls upon the soil of the human heart it is barren of spiritual life. Men are converted through the instrumentality of the Word: " Of his own will he brought us forth by the word of truth " (James 1:18); " Begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth " (I Pet. 1:23); " For though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel " (I Cor. 4:15).

" It is the spirit that giveth life," said Jesus; " the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life " (John 6:63). He is evidently not speaking of the Holy Spirit in this connection, but of the quickening power of the Word. " For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart " (Heb. 4:12). Men are sanctified

through the Word. Jesus prayed: "Sanctify them in the truth: thy word is truth" (John 17:17). To the Ephesians Paul said in his farewell message: "I commend you to God and to the word of his grace which is able to build you up, and to give you the inheritance among all them that are sanctified" (Acts 20:32).

Conversion and sanctification do not take place where the Word of God has not been proclaimed. "How shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:14, 15). Thus Paul gives the divine order as Jesus first proclaimed it in the great commission. The Holy Spirit operates through the word of truth. Non-Christian peoples are never reached without the message of the gospel. No human heart is ever opened to the reception of the Spirit until the Word has first entered and prepared the way. The Holy Spirit may and does shape the circumstances which bring the individual soul and the Word in contact. But the Word is the medium through which He operates in conversion and sanctification. It is the "germ and the norm" of Christian character and conduct.

To one who has already found Christ through the gospel and received the gift of the Spirit, various agencies may bring fuller effusions of the Spirit. He may come through the glories of nature, the influence of a friend, the notes of a song, the lines of a poem, the words of a hymn, or in any one of a thousand ways. He will be unconfined in dealing with one in whom He has taken up His abode. But mark this: His influences will always be in harmony with the Word. He will never work in opposition to what He has written down in general principles to guide His people in subsequent ages. All the vagaries that have risen in the

Church over the Holy Spirit have resulted from failure to recognize this essential principle. There are men writing sermons and books on Christianity, who act as though it would be beneath them to quote a passage from the Word of God in support of their propositions, and when they condescend to do so, assume almost an apologetic attitude. They pay the price in a devitalized message which has no power over the souls of men and which reacts on their own souls with deadening results.

The vital element in Christianity set forth in the figures employed in this chapter to illustrate the mystic union of Christ and the Church, cannot be ignored without serious consequences. There is a reason for the widespread apathy of the present time. The Holy Spirit has been ignored, grieved, quenched and resisted by professing Christians, until He has all but withdrawn His presence, as in Ezekiel's vision, God was seen to leave the temple. We may talk of problems and panaceas; we may plan fusions of doctrine and promote platforms of unity; we may arrange conferences and conventions; we may conduct evangelistic campaigns and further missionary education; but without the Holy Spirit we shall have churchianity instead of Christianity; unregenerate men and women will "join the church;" pride, ambition, unforgiveness and materialism will hold sway as in the past; there will be a form of godliness without the power thereof; worldliness, with its deadly blight, will continue to wither our fairest prospects.

As of old, so to the churches of our day, it may be said: "Upon the land of my people shall come up thorns and briars. Yea upon all the houses of joy in the joyous city: for the palace shall be forsaken; the populous city shall be deserted; the hill and the watch-tower shall be for dens forever, a joy of wild asses, a pasture of flocks: until the Spirit be poured upon us from on high."

VI

HIS MISSION TO THE WORLD

COME, HOLY SPIRIT, HEAVENLY DOVE

Come Holy Spirit, heavenly Dove,
With all Thy quickening powers
Kindle a flame of sacred love
In these cold hearts of ours.

Look how we grovel here below,
Fond of these trifling toys,
Our souls can neither fly nor go
To reach eternal joys.

In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

Dear Lord, and shall we ever live
At this poor dying rate?
Our love so faint, so cold to Thee,
And Thine to us so great!

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.

—Isaac Watts.

VI

HIS MISSION TO THE WORLD

WE cannot think of the Holy Spirit in the abstract. He must be associated with the concrete and the objective. Jesus compared the Spirit to breath. " He breathed on them, and saith unto them, Receive ye the Holy Spirit " (John 20:22), which act recalls the divine procedure in the creation of man when God " breathed into his nostrils the breath of life; and man became a living soul " (Gen. 2:7). On Pentecost the Spirit's presence was symbolized by the " sound as of the rushing of a mighty wind," and also by " tongues parting asunder like as of fire " (Acts 2:2, 3). And so the manner of His working can only be understood as we consider Him in His various relationships. With large numbers of people the whole subject of the Holy Spirit is a " mystic jargon " because of failure to make discriminations and observe relationships.

As regards the work of the Spirit among men, we have seen His relationships in the Old Testament. He was the agent in creation, in the intellectual life of man, in the inspirational tasks of those times, in the moral and spiritual reconstructions of the old régime, and in the life and message of the prophets. In the New Testament He overshadowed the virgin in the conception of Christ, and, at the baptism, anointed Him for His temptation, ministry, death, resurrection and the giving of the commission. His relationship to the Church was that of a quickener of memory, a guide into new disclosures of truth, uniting the Head, who is Christ, to the Church, His body, in a mystic union, and,

as divine Paraclete, becoming the Comforter of the Church with all the richness which the original word implies. His relationship to the individual will be shown later. In the present chapter we shall consider His mission to the world.

Many there be who still think that the Spirit operates on all classes of people alike. No discrimination is made between His work in the Church and His mission to the world. But Jesus made the differentiation very clear. "Whom the world cannot receive; because it seeth him not; neither knoweth him: ye know him; for he abideth with you, and shall be in you" (John 14:17). To this agree the words of St. Paul: "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, for they are spiritually judged" (I Cor. 2:14). What is the mission of the Holy Spirit to the world? Christ states it clearly and specifically: "Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged" (John 16:7-11). "Christ sends the Spirit to the Church, to bear witness of Christ, in order to bring conviction to the world." This conviction is threefold:

1. *Conviction of sin.* "And he, when he is come, will convict the world in respect of sin . . . because they believe not on me." The casual reader of the Scriptures comes to this statement of our Lord with no surprise whatever. He sees in it nothing that is new, nothing that has not before been stated over and over in many ways. For conviction of sin is as old as Adam. Since conviction of sin does not

mean conversion, but may take place in the vilest of sinners, we may be sure that many of the antediluvians and the citizens of Sodom and Gomorrah were convicted of sin. How often Israel was convicted of sin, but kept on in her evil course. In the great revivals of the Old Tesament times mighty conviction of sin preceded, as it must always do, the changes for righteousness that were wrought. How profoundly David was convicted of his sin by Nathan the prophet (Psa. 51). How the deep consciousness of the nation's guilt rested upon the heart of Daniel (Dan. 9). The mighty revival under the Baptist and the earthly ministry of Jesus brought conviction of sin to all classes. So, when, at the very close of His ministry, our Lord predicts conviction of sin under the ministry of the Holy Spirit, there seems to be nothing new in the statement.

And yet there is not a statement in the New Testament more startlingly new. All previous conviction was of sin in general as expressed in disobedience to the broken law. But the Holy Spirit would convict of a specific sin—" of sin because they believe not on me." Because Christ had not come, unbelief in Him was not a sin of the Old Testament. Jesus had already said in His upper room discourse: " If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin " (John 15:22). Did He mean that, if He had not come, the wicked and adulterous generation of His day would have been guiltless of all sin? Certainly not. He meant that His coming made possible, through their refusal to accept Him as the divine and only begotten Son of God, the commission of the greatest of all sins—unbelief. Perhaps we should define here what we understand by the terms " belief " and " unbelief." By belief is meant not the mere mental acceptance of the fact that Christ is the Son of God—the devils thus believe and tremble—but the acceptance of Christ as the Son of

God and Saviour from sin and His way of life. In early days Christianity was spoken of by its enemies as "this way." Jesus said: "I am the way." Christianity is therefore pre-eminently a way of life. Refusal to accept Christ is refusal to accept His way of life. This is what is meant by unbelief.

And unbelief is the greatest sin. Ask one what the greatest sin is, and he replies, "Murder;" but murder is not the greatest sin. Ask another, and he says, "Impurity;" but this is not the greatest sin. Ask another, and he replies, "Drunkenness," or maybe "Hatred;" but these are not the greatest sin. The Christian is not to be concerned so much about "sins," but about "sin." Many good people are spending all of their time dealing with sins, but have not understood sin. The supreme message should be, "Behold the lamb of God, that taketh away the sin of the world." Why is unbelief the greatest sin? Because it is the root of all other sins, the mother of all crime. Why do men murder? Because they do not believe on the Son of God, thereby accepting His way of life. Why do men live in adultery, hate, lie and steal? Because they do not accept Christ. Why do we have injustice, oppression, war? Because, in the last analysis, men do not receive Christ.

There is not a sin committed or practiced in the world today that may not be traced to this root sin. The World War came as the result of unbelief. If His way of life had been accepted, of course there would have been no war. Men who believe in Christ with all that faith implies do not break the commandments and do not war. Social workers who deal with sins have their place, but those who save men from the awful sin of unbelief are making a far larger contribution to social righteousness. Destroy the cause of sins and you destroy the sins. Leave the old root in the ground and you have to keep on cutting the weeds. They multiply

so rapidly that the tools are not sufficient to cut them, and we have to manufacture new implements—create new legislation. Before the Son of God came, it was learned through bitter experience that the law could not redeem and save from the power of sin.

What is sin? It is the " transgression of the law " (I John 3:4). But it is more: " All unrighteousness is sin " (I John 5:17). It is deeper still: " Whatsoever is not of faith is sin " (Rom. 14:23). All sin is first within. It is condition first and manifestation later. It is a condition of the soul issuing in unrighteousness, just as holiness is condition, and righteousness its manifestation. Christ taught that adultery was committed in the heart (Matt. 5:28), and John taught that hatred was murder, though it might never be expressed outwardly (I John 3:15). The world measures only by outward standards. The law deals only with outward sins—overt acts. A man may think and feel as he wills, but the law cannot touch him until he expresses those thoughts and feelings by word or act. But God looketh on the heart, for out of the heart are the issues of life. And deep down in the heart, underneath every other sin and crime, is the root of all sin, the mother of all crime—unbelief in the Son of God.

To convict men of this sin is the first work of the Holy Spirit in His mission to the world. How does He do this? How do we procure conviction in a court of justice? Through the testimony of witnesses. " Ye shall be my witnesses," said Jesus to His disciples. When the Holy Spirit came on Pentecost, He did not come to the world: He came to the Church. Through Peter He spoke His message with such tremendous power that the hearers were convicted—cut to the heart—and cried out, " Brethren, what shall we do? " The message that brought conviction was the story of the crucified, risen, glorified Redeemer, and is admirably

summed up in the sublime conclusion: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. . . . Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:32, 33, 36).

If men are not convicted of sin may it not be due to the fact that this message is not proclaimed, or, if proclaimed, not backed by the power of the Holy Spirit in the preacher or teacher? Paul said to the Thessalonians: "Our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance" (I Thess. 1:5). Since He alone can convict of sin, how earnestly His workers should seek, how mightily they should strive, for His anointing. As of old, so now would He say to His witnesses: "Tarry ye . . . until ye be clothed with power from on high" (Luke 24:49). The men who have been most used of God in winning souls and building the Church have given a large place to the Holy Spirit in their own lives, and so have been moved by His fervour and passion. We may still have this treasure in earthen vessels. The divine afflatus may yet rest where there is now but the cold breath of the world, and the tongues of flame melt the icicles that hang from many a pulpit.

2. *Conviction of righteousness.* "Of righteousness, because I go to the Father, and ye behold me no more." In what sense, also, we ask, was He to convict of righteousness, since righteousness was the standard of the law and the prophets? The great passion of the prophets was righteousness. Witness the following great passages: "But let justice roll down as waters, and righteousness as a mighty stream" (Amos 5:24). "He hath showed thee, O man, what is

good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Micah 6:8). "For I desire goodness and not sacrifice" (Hosea 6:6). John the Baptist had preached repentance and proclaimed righteousness. But the ideal of righteousness was revealed in Christ and His message, who said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20).

Jesus claimed sinlessness. There is no intimation in anything He ever said or did, that He was, in the least, conscious of sin. "Which of you convicteth me of sin?" was His challenge to His enemies (John 8:46). And yet He and His message were spurned. He came unto His own and His own received Him not. His relatives doubted Him. The leaders of the nation said He was demon-possessed. They called Him a revolutionist. He was crucified as a criminal, and died between two thieves. After His death they referred to Him as "that deceiver." Jesus was never seen by His enemies after He died. "Yet a little while and the world beholdeth me no more" (John 14:19). All His post-resurrection appearances were to His disciples alone. When we come to the tragedy of His death in our reading of the New Testament, the heart cries out for a vindication of Him. We even wish, in our view of it all, that He might have appeared to His enemies in some startling manner, before withdrawing from the world. But such was not His way. His vindication was to come from the Father to those very people who had slain Him. He did not need to vindicate Himself. How much more appropriate it was that God should do it for Him.

One who is charged with guilt before the high court of justice, wishes most of all that his innocence be established by that very court. And the righteousness of Christ was

mightily established on Pentecost when the Spirit-filled apostle announced, at the very scene of His crucifixion, the resurrection and glorification of the crucified Jesus: "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear" (Acts 2:33). Later, before the very tribunal that had condemned Jesus, Peter declared: "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him" (Acts 5:30-32).

Here, then, is a twofold witness to Christ's exaltation and righteousness—the witness of the apostles and the witness of the Holy Spirit. The reason for this is clear when we remember that while the disciples could bear testimony to the crucifixion and resurrection which they had witnessed, it was necessary for the Holy Spirit, who was cognizant of the enthronement, to bear witness to that event. This He did by His advent on Pentecost, and this He continued to do by the miraculous manifestations of His presence in the Church. His witness thus sealed the whole circle of redemption-truth, and fulfilled the promise of Jesus: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning" (John 15:26, 27). If the ministry of Enoch was sealed by his translation, and the work of Elijah was proved by his reception into heaven, so also the righteousness of Christ, upon which we so fully depend for all our righteousness. His enthronement was His complete vindication by the Father, the supreme Judge of the universe. Christ's

ideal of righteousness may become our ideal. It may be our's potentially and actually as " we through the Spirit by faith wait for the hope of righteousness " (Gal. 5:5).

Furthermore, the enthronement of Christ certified the acceptance of His sacrificial work on our behalf. The words: " And ye behold me no more," may become clearer if we recall the ancient custom of the Jewish ritual. Once each year the high priest went behind the veil into the most holy place with blood which he carried as an offering both for his own sins and the sins of the people. The people who stood without could not know that the offering was accepted of God until the high priest returned and lifted up his hands in blessing upon them. When they had been particularly sinful they feared lest the high priest might die and God break forth in wrath upon them. Only the bells on the priest's garments might be heard as he moved about, assuring them that he was alive. So when Christ, our High Priest, passed within the veil.

The disciples on Olivet watched until He disappeared from view. How could they know where He had gone? What confirmation might they have that He had gone to the Father? It is true that two shining ones came down to reassure them that He would come again in like manner as they had seen Him go away. But would they have to wait until He should come again to receive confirmation of His mediatorial work? As one who journeys to a far city, promises to wire back his safe arrival, so the coming of the Holy Spirit was Christ's answer to His waiting people that He had reached home, that His atonement was accepted, and that He had entered upon His work as supreme advocate for His people. How wonderfully the Word of God harmonizes: " For by one offering he hath perfected forever them that are sanctified. And the Holy Spirit also beareth witness to us " (Heb. 10:14).

And this is our appeal in all cases of doubt as to our acceptance with God. "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). We are in Him. He bears the glorified nature of our humanity before the throne. He is in us. His Holy Spirit lives within and shares our weakness and infirmity.

"So near, so very near to God,
I cannot nearer be;
For in the person of His Son
I am as near as He."

3. *Conviction of judgment.* "Of judgment, because the prince of this world hath been judged." The judgment here referred to is not future, not the judgment day; but rather the judgment of judgment. The following quotations will shed light on this statement of our Lord: "Now is the judgment of this world; now shall the prince of this world be cast out" (John 12:31). "That through death he might destroy him that hath the power of death, that is the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage" (Heb. 2:14, 15). "The accuser of the brethren" is cast out. "The death of Christ is the death of death, and of the author of death also." It is a grand hour when an evil ruler is brought to judgment and condemned. What an hour, therefore, when the Son of God met the "prince of this world" on Calvary!

It was there that sin did its worst and God did His best. It was there that the manifestation of sin and righteousness came to the supreme climax. The seed of the woman bruised the serpent's head. The sting of the old serpent resulted in his own death. Jesus foresaw it and said: "I beheld Satan fallen as lightning from heaven" (Luke 10:18). When Jesus arose from the dead He led captivity

captive and robbed death of its sting. The world of unbelief and sin was judged in its prince. Judgment is followed by sentence, and the execution of that sentence should follow. The office of the Holy Spirit is to convince the world that the ancient usurper had been dethroned by Christ.

While it may not be easy to understand the mysterious relation of Satan to our judgment and condemnation, it is clear that Christ by His death on the cross has delivered us from his dominion. Slaves of a tyrant who is overthrown may, upon hearing the news, still live as slaves, but it is their privilege to live the lives of freedmen. Let us believe the words of Jesus: " Verily, verily, I say unto you, he that heareth my word and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life " (John 5:24). " Justification, in the evangelical sense, is but another name for judgment prejudged and condemnation ended. In the enthronement of Christ every question about sin is answered, and every claim of a violated law is absolutely met; and though there is no abatement in the demands of the decalogue, yet because ' Christ has become the end of the law for righteousness to every one that believeth ' now ' grace reigns through righteousness unto eternal life by Jesus Christ our Lord.' "

In this connection we should note also the threefold conviction of conscience, a striking antithesis of what we have been studying.[1] When Paul before Felix " reasoned of righteousness, and temperance, and judgment to come " (Acts 24:25), the profligate trembled. Under the conviction of conscience there is " compunction but not peace." It has been said that " conscience convinces of sin committed; of righteousness impossible; of judgment impending. But the Comforter convinces of sin committed; of righteousness im-

[1] A full discussion of this point may be found in *The Ministry of the Spirit,* by Dr. A. J. Gordon.

puted; of judgment accomplished." When conscience bears witness it can accuse or excuse, but it cannot justify (Rom. 2:15, 16). When the Holy Spirit bears witness that we are the children of God (Rom. 8:16), we have assurance of sonship and freedom from condemnation (Rom. 8:2). And when the human heart is sprinkled from an evil conscience (Heb. 10:22), and the conscience is cleansed from dead works to serve the living God (Heb. 9:14), one may come to that blessed state of the Apostle Paul when he said: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (Rom. 9:1).

This threefold conviction by the Holy Spirit—conviction of sin, of righteousness, of judgment—is possible only as He abides in and works through the Church. He must have the Church as a base of operations. He ever depends on human personality. He does not project Himself save through human agency. If the Church will give Him His rightful place a new day will dawn. The water is all there in the reservoir waiting for channels out to the world. Never will the world have its thirst quenched until it receives the water of life through the Church. "Yet a little while and the world seeth me no more," said Jesus, "but ye see me: because I live ye shall live also" (John 14:19). When He was in the world He was the light of the world, but now that He has withdrawn His visible presence, He purposes that His Church shall be the light of the world.

"When the sun retires beyond the horizon at night, the world, our hemisphere, sees him no more; yet the moon sees him, and all night long catches his light and throws it down upon us. So the world sees not Christ in the gracious provisions of redemption which He holds for us in heaven, but through the illumination of the Comforter the Church sees Him; as it is written, 'eye hath not seen, nor ear heard, neither have entered into the heart of man the things which

God hath prepared for them that love him; but God hath revealed them unto us by his Spirit' (I Cor. 2:9, 10). And the Church, seeing these things, communicates what she sees to the world." As passers by a great church building at night behold the figures in art glass windows clearly revealed by the radiance within the building itself, so the world looking at the Church illumined by the divine Spirit, views a light more resplendent than the glory of setting suns. But all too often the lights are out, the building is dark, and the world gropes in darkness without the light of life. This is true in every church that has not enthroned the Holy Spirit in its life and work.

VII

HIS WORK IN THE SOUL

OH, FOR A CLOSER WALK WITH GOD

Oh, for a closer walk with God,
A calm and heav'nly frame;
A light to shine upon the road
That leads me to the Lamb!

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul's refreshing view
Of Jesus and His word?

What peaceful hours I once enjoyed!
How sweet their mem'ry still!
But they have left an aching void
The world can never fill.

Return, O Holy Dove return,
Sweet messenger of rest!
I hate the sins that made Thee mourn,
And drove Thee from my breast.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

—William Cowper.

VII

HIS WORK IN THE SOUL

THE externalities of religion have very largely engaged the attention of men in our time. It is comparatively easy to understand the practical side of Christianity. Hence the line of least resistance is followed. The inner life is ignored, or at best assumed. This is disastrous to Christianity as a whole, for without conscious cultivation the spiritual life does not grow, and where there is no growth there can be no fruit. There must be depth as well as breadth; there must be height as well as length. Religion must be vertical as well as horizontal. In a day of special stress the Church finds herself like a ship in a storm without ballast. In an age which opens into such marvellous opportunities for Christian conquest she is as impotent as the lame man at the Beautiful Gate of the temple.

All life is first within. There is an " inner man " (Eph. 3:16). This inner man has faculties corresponding to those of the outer man. There are eyes and ears and heart (Eph. 1:18; Acts 28:26, 27). These faculties may atrophy and wither by neglect. The eyes may be closed, the ears become dull, and the heart made gross. Isaiah found it true in his day: " Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn again and be healed " (Isa. 6:9, 10).

Jesus quoted this message of Isaiah to the people of

His country, and Paul, to the Romans (Matt. 13:14, 15; Acts 28:26, 27). The conditions it sets forth are characteristic of every age. But the dumb heaviness of the material in this age is weighing the spirit in man very low. The outer life is entirely dependent upon the inner life. When Paul exhorted the Philippians to work out their own salvation, he was careful to give the divine provision which enabled them so to do, "For it is God who worketh in you both to will and to work, for his good pleasure" (Phil. 2:12, 13). The apostle ever kept the mind of his converts on the inner life and the work of God in the soul. The assurance he gives of their final confirmation is based on the certainty that "He who began a good work in you will perfect it until the day of Jesus Christ" (Phil. 1:6).

In the range of Christian experience there are five great mountain peaks. These are vivification, sanctification, unification, edification and glorification. As the light of the sun reflects its chief glory when shining on natural objects such as trees and hills, so the radiance of the Holy Spirit is revealed in relation to these great mountain peaks of Christian experience. It is here that He performs His appointed work, always directing attention to the Lord of glory whom He came to exalt.

1. *Vivification.* This is His work in conversion. This work is so profound that no one word or figure explains it. Language is inadequate to convey the meaning. But there are several significant figures employed in the New Testament, which should be considered together, lest any one of them be over-emphasized to the neglect of the others. They are as follows: (1) Regeneration (Titus 3:5); (2) Birth from above (John 3:3); (3) A new creation (II Cor. 5:17); (4) Grafting (Rom. 11:24); (5) Translation (Col. 1:13); (6) Adoption (Rom. 8:15). Whatever else these figures may suggest, one thought pervades the entire number, and

that is the idea of life. The great thought in conversion is the bestowal of a new life by the last Adam, who became a quickening Spirit. Christ came to a world dead through its trespasses and sins. What it most needed was life. " I came that they may have life, and have it abundantly," was His glad announcement (John 10:10). To the Ephesians Paul could say, " And you did he make alive when ye were dead through your trespasses and sins " (Eph. 2:1). The meaning of Christian baptism is twofold: death to the old life and resurrection to the new—" that we also might walk in newness of life " (Rom. 6:1-4).

In his *Natural Law in the Spiritual World,* Drummond declares that, as in the physical world there is no such thing as " spontaneous generation," but all life must come from pre-existing life, so in the spiritual world, no soul of itself alone can be born into the spiritual life. The birth is always from above (John 3:3, American Revised Version, marginal reading). The inorganic kingdom always remains inorganic until the roots of living forms in the organic kingdom reach down and draw it upward. That which is born of the flesh is flesh and will ever remain flesh. That which is born of the Spirit is spirit and will so continue (John 3:6). There is a vital relationship between man and the divine kingdom, which is begotten and maintained by the Holy Spirit. He is the agent in all these operations.

Furthermore, the Holy Spirit energizes the soul which He brings to God. One great distinction between Christianity and all other systems of religion as regards human conduct, is to be found here. Other religions may have good ideals, but their adherents are powerless to realize them. These religions are weak through the flesh. The glory of Christianity is to be found not only in its ideals, but in its power to attain those ideals. The Holy Spirit has been given in order " that the ordinance of the law might be fulfilled in

us who walk not after the flesh, but after the Spirit" (Rom. 8:4). If we bring to a man in the bondage of sin only a great ideal, we do but increase his misery; but if we bring also the promise of energy to overcome his weakness, we bring him salvation. Men talk about the "Golden Rule" being the gospel for this age. The "Golden Rule" and the Sermon on the Mount have no power over human lives which are not cleansed and energized by the Holy Spirit. The question has well been asked as to the results of the "Golden Rule" should it be practiced among thieves, bootleggers and other law-breakers. Preach the Sermon on the Mount, but know that its fulfilment in human life is possible only to redeemed men.

2. *Sanctification.* The phrase of the Apostle Peter in I Peter 1:2, "in sanctification of the Spirit," means the agency of the Holy Spirit in sanctification. "Ye shall be holy for I am holy" is written in both the law and the gospel (Lev. 11:44; I Pet. 1:16). Nor should the abuses to which this sacred truth has been subjected lead us to ignore its place in the redemption of man. Since the Holy Spirit has said in no uncertain language that no man shall see the Lord without sanctification (Heb. 12:14), we should look carefully lest there be any man that falleth short of the grace of God (Heb. 12:15). Even Jesus the Lord said, "And for their sakes I sanctify myself that they themselves also may be sanctified in truth." His prayer to the Father was, "Sanctify them in the truth" (John 17:17, 19).

Sanctification has been taken by some as another word for conversion. It is hard to see how anyone familiar with the Scriptures could take this view. The word "sanctify" means to set apart. But it means more: it means, "setting apart in order to be made holy." It is therefore an act and a process. An act of the individual and a process of the Holy Spirit. The act of the individual may be called dedi-

cation. The process, in which the Holy Spirit is the agent, may be called consecration. We dedicate. He consecrates. We set apart our lives. He makes them holy. The line of the old hymn which we so often sing very correctly reads: "Consecrate me now to thy service, Lord." It is true that the dedication may take place at conversion. But the process must continue on through life. Therefore sanctification is not something that can be received instantaneously, as those who cry out in meeting: "I have it; I am wholly sanctified," which claim usually carries with it the idea of sinless perfection.

Sanctification in the New Testament is an act and a process. The process is growth in grace. But one must come into grace before there can be growth. And great numbers do not come into the possession of the fullest blessing at conversion. We may call it the second, third, fourth or fifth blessing—it matters not—but Paul exhorted the Romans who had been Christians for some years, to present their bodies a living sacrifice, holy, acceptable to God (Rom. 12:1). They evidently had not done so up to that time. As surely as Jacob, late in his life, wrestled with the angel and received the blessing of a new name (nature); as surely as the Ephesians received the Spirit when they understood more fully their covenant right (Acts 19:1-7), and as surely as the Roman Christians were to receive greater knowledge of God's will upon the dedication of themselves to God (Rom. 12:1, 2), so multitudes of Christians today may come into a fuller consciousness of the Holy Spirit in sanctification, by the complete, definite dedication of themselves to God. And how the Church is suffering for this very thing. There are richer blessings for all who will open their souls to the gentle sway of the Holy Spirit.

There must be the utter abandonment of the soul to God, the surrender of the will, and the giving up of all known sin.

But this does not mean sinless perfection. The blessing sought by Paul for the Thessalonians was that they might be "unblameable in holiness" (I Thess. 3:13). But this did not mean faultlessness. A child may be blameless in its efforts to walk, but the effort itself far from faultless. The Christian will be faultless when the work in his soul is completed and he is presented before the presence of His glory (Jude 24). There is the real Christian and the ideal Christian; the real Church and the ideal Church. The one, in weakness, stumbles, sins, blunders, but is ever moving toward an ideal; is "being saved" (I Cor. 1:18). The other will be glorious, "without spot or wrinkle or any such thing" (Eph. 5:27). As one grows in grace he will become more conscious of the "exceeding sinfulness of sin" and the imperfections of his own life, just as a more enlightened public looks back upon slavery and drink which at one time were not even condemned by religious leaders. In our time we have seen men who were sincerely following Christ to the best of their ability, but at the same time had not come to see that they were employing principles in business which were altogether unrighteous.

There is a perfection that is relative and a perfection that is absolute. In one verse Paul says, "Not that I have already obtained, or am already made perfect," and a little further on says, "Let us therefore, as many as are perfect, be thus minded" (Phil. 3:12, 15). He did not contradict himself. What he meant to say was, that he had not attained the goal which lay far ahead, but had fulfilled every condition necessary to win the race in the end. Like the strong athlete, he had laid aside every weight and every sin and was running with patience the race before him. This was a relative perfection; the perfection as of a plant that was growing; the perfection as of a babe that had not reached the stature of a man.

3. *Unification.* "Giving diligence to keep the unity of the Spirit in the bond of peace," is the familiar words of Eph. 4:3. As there is only one body and one Spirit, the unity of the Spirit is essential. But it is a unity that must be guarded with all diligence and kept in the bond of peace. The first proposition of the *Declaration and Address* by Thomas Campbell, is "that the Church of Christ on earth is essentially, intentionally, and constitutionally one. It must necessarily exist in particular places and distinct societies, yet there ought to be no schism, no uncharitable divisions among men. All should walk by the same rule, and mind the same thing, and be perfectly joined together in the same mind and in the same judgment."

The plea for unity and the diligence to keep unity must be based on the work of the Holy Spirit. And it will succeed only as He has been permitted to do His work thoroughly in conversion and consecration. There may be a perfect platform for the unification of Christians, but the inability to realize the ideal is the same here as in the realm of individual conduct. Movements, like men, are "weak through the flesh." Alas, how many failures we have seen in our day. Of course, it is perfectly true that the very best Christians will not agree in many things. Many have not seen the necessity for a united Church, have not fully realized the fervency of our Lord's prayer, "that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 17:21). But the real basis of agreement is further back and rests on the work of the Holy Spirit in the souls of men where real kinship with God and men is established in the "unity of the Spirit." Every true Christian is sealed with the Holy Spirit of promise (Eph. 1:13), and will recognize another true Christian

wherever he may find him or by whatever name he may be called, for the kinship is within.

Jesus prayed that this kinship might be manifested to the world in order that the world might believe. Paul exhorted that the Church should give all diligence to keep the unity of the Spirit in the bond of peace. The congregation which does not do this need not expect the community to take its profession or message as coming from sincere motives. The brotherhood which does not practice unity need not expect other communions and the world at large to take its "platform" for unity seriously. Worldly organizations will hold together like grains of sand as long as they are wet, but, like sand, when it becomes dry will fall apart. But true Christians will be drawn together like particles of metal by a magnet. Christ is the great magnet. Those who have His Spirit will be drawn to Him. In Him all things consist (hold together) (Col. 1:17). There is the unity of living stones in a spiritual house (I Pet. 2:5); the unity of branches in the true vine (John 15:1-8); the unity of members in a living body (Eph. 4:12-16). This unity of all true Christians exists, but its effect upon the world is lost unless it is manifested by outward conformity.

4. *Edification.* Following the story of Paul's conversion in the ninth chapter of Acts, Luke makes a remarkable statement of the work of the Holy Spirit: "So the Church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort (paraclesis) of the Holy Spirit, was multiplied" (Acts 9:31). The word "paraclesis," like the word "paraclete" (John 14:16), to which it exactly corresponds, is untranslatable. Says Dr. Arthur T. Pierson: "It really includes all the work of the Paraclete, whether in the Church or the world: His demonstration of the truth even to sinners, His illumination of the mind and heart of saints, His

regeneration and sanctification of the whole man, His edification of the body of Christ—in a word, His entire administration of the whole Church life and Church work. . . . What if once more this lesson could be learned? What 'rest' would the Church have from internal dissension and division, from heresy and schism! What edification, 'being built up' on the most holy faith! What holy 'walking in the fear of the Lord,' what rapid multiplication, and what world-wide evangelization! There is not an evil now cursing or threatening our Church life which this 'comfort of the Holy Spirit' would not remedy and perhaps remove."[1]

The edification of the Church requires apostles, prophets, evangelists, pastors, teachers (Eph. 4:11-16), but their work, to be effective, must depend upon the "paraclesis of the Spirit." In the building up of the Church there are two phases—the multiplication of disciples and growth in grace, or spiritual development, both of which are dependent on the Holy Spirit. We may multiply machinery and exalt human methods, but man cannot add to the Church one single soul. Do we not read in the very beginning of the Church that "the Lord added to them day by day those that were being saved"? Our churches are filled with unregenerated, therefore unbaptized and unsaved people, because they have been added by man and not by the Holy Spirit. Oh, if there were but a way to sift and subtract, as in Gideon's army, this unholy mass of nominal Christians who are obstructing the work of the Holy Spirit, what evangelistic fires would flame the world around! How the Church of Christ would be multiplied!

Spiritual building up depends upon the Holy Spirit. As we cannot add souls to the Church by human means alone,

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[1] *The Acts of the Holy Spirit.*

so neither can we build them, or " edify " them. Spiritual life, like other life, must come from within. The fruit of the Spirit is the result of growth. The poor human efforts of the " flesh that profiteth nothing " are like artificial fruit tied on a tree to produce an effect. Emphasis must be placed on growing the right sort of trees. The fruit will come in due time. Christian character is necessary before we can have Christian deeds. The Church of the present time is so occupied with the flaunting of banners and the beating of drums to attract attention that she takes no time to be holy.

When will religious journals give space and prominence to the Holy Spirit, leading their readers into those great untouched areas of the Scriptures now utterly ignored by them?

Surely a Bible people should pay some attention to the space and prominence given this subject in the sacred Scriptures. How else can they justify their claim that " where the Scriptures speak we speak "? When will conferences and conventions give place to the consideration of the Holy Spirit? If at present He is ever mentioned it is not in a way to attract any attention to His office as supreme administrator in the affairs of the Church. When will the ministers and teachers in the churches give Him His rightful place now usurped by a thousand details and voices that speak empty words, where the loudest speaker often gains attention and he who introduces the newest device holds the most honoured leadership? When that day comes we may expect a recurrence of the condition described by Luke: " So the Church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the paraclesis of the Holy Spirit, was multiplied."

5. *Glorification.* The great themes considered in this

chapter, vivification, sanctification, unification, edification and glorification, are like mountains in a chain, each one rising higher and higher until the last one is bathed in the very light of heaven. Glorification is the aim and purpose of all that has preceded. It is the great purpose of redemption. God wishes to glorify man, therefore leads him by the process of redemption to that which He had in mind from the beginning. " For whom he foreknew he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified " (Rom. 8:29, 30). The work of the Holy Spirit in the believer will be complete only when He presents the subjects of His operations faultless in glory before the throne. He who began a good work in you will perfect it until the day of Jesus Christ (Phil. 1:6).

Paul beholds two great forces at work in the Christian. The first is the " law of sin and of death," and operates in the carnal nature of the child of God. The operation of this law is quite fully stated in the seventh chapter of Romans, where Paul illustrates it by his own experience: " I find then the law, that to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So, then, I myself with the mind, indeed, serve the law of God; but with the flesh the law of sin " (Rom. 7:21-25).

But Paul does not stop at that point, as many readers do in their reading and as many Christians do in their experience. The seventh chapter of Romans is simply the picture

of the Christian who is fighting his battles of the flesh apart from the help of the Holy Spirit. The division of the Scriptures into chapters and verses is quite arbitrary, and the break between the seventh and eighth chapters of Romans thus occasioned has been disastrous in Christian experience. From the close of the seventh chapter, Paul immediately proceeds to show the way of escape for himself and every Christian who possesses the Holy Spirit: " There is therefore now no condemnation to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus made me free from the law of sin and of death " (Rom. 8:1, 2). The eighth chapter of Romans is where Paul really lived and where every follower of Christ is privileged to live. It is here that the Holy Spirit carries on His work of delivering the child of God from the law of sin and of death. That is, He does so actually. Potentially it has already been accomplished in Romans 6:1-4. Romans six, seven and eight belong together as one great indivisible section of Scripture.

Men have come to see certain great laws at work in the universe. The law of gravitation, the law of cohesion, the law of chemical affinity, the law of vital force. But man has never discovered a law so powerful as " the law of sin and of death." There is but one greater, " the law of the spirit of life in Christ Jesus." These two great forces are at work in the Christian. The old nature is subjected to " the law of sin and of death." The new nature is governed by " the law of the spirit of life in Christ Jesus." As the Christian carries both natures with him throughout this life, these two laws continue their work, the one leading to the grave where the old nature, having, like the house of Saul, grown less and less, is laid off forever, the other, like the house of David, waxes greater and greater, terminating in the manifestation of a glorified body at the resurrection of the just.

This law is the power of God through the Holy Spirit, which was first manifested in the resurrection of Christ and which continues to work in the Church with the assurance that as the head was raised from the dead and glorified, so shall the body be subject to the same operation. "Having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his own right hand in the heavenly places" (Eph. 1:18-20). There is eternal comfort in knowing that the same power that brought Christ from the grave is now in the soul of the Christian and will never cease its work until it leads into glory. What an inheritance!

To this agree the words of Paul in the Philippian letter: "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3:20, 21). We are not to live in eternity with bodiless spirits. We are to be "clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked" (II Cor. 5:2, 3). Man is a trinity—spirit, soul, body, and is not complete without the body. He is to have a spiritual body. Paul distinctly says that "if there is a natural body, there is also a spiritual body" (I Cor. 15:44). Some one will ask, "What need of a spiritual body if we already possess a spiritual nature apart from the body?" Doubtless we shall need a body in heaven through which to express our spiritual nature just as we need a body through which to express our natures in this

world. A spiritual body, but a body! And the basis for it is being laid within us now by the Holy Spirit. Within us all unseen it is being organized and made ready for the time appointed. "We know not what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him as he is. And every one that hath this hope set on him purifieth himself, even as he is pure" (I John 3:2, 3). How prayerfully and diligently we should assist the Holy Spirit in His work on our behalf!

VIII

RECEIVING THE SPIRIT

HOLY SPIRIT, TRUTH DIVINE

Holy Spirit, Truth divine!
Dawn upon this soul of mine;
Word of God, be Thou my light!
Wake my spirit, clear my sight.

Holy Spirit, Love divine!
Glow within this soul of mine;
Kindle every high desire;
Perish self in Thy pure fire.

Holy Spirit, Power divine!
Fill and nerve this will of mine;
By Thee may I strongly live,
Bravely bear and nobly strive.

Holy Spirit, Right divine!
King within my conscience reign;
Be my law, and I shall be
Firmly bound forever free.

Holy Spirit, Joy divine!
Gladden Thou this heart of mine;
In the desert way I sing;
"Spring, O well, forever spring."

—Samuel Longfellow.

VIII

RECEIVING THE HOLY SPIRIT

THE reception of the Holy Spirit was considered a matter of paramount importance in the apostolic Church. In dealing with new converts the leaders gave it their first consideration. In the instruction given the new churches it also held primary place. On Pentecost three thousand souls were baptized for the remission of sins and the gift of the Holy Spirit. Earthen vessels were first cleansed, then filled with a heavenly treasure, and thus made meet for the Master's use, prepared unto every good work. When the apostles in Jerusalem heard that Samaria had received the word of God, they sent down Peter and John, whose first task was to pray for them that they might receive the Holy Spirit. In the household of Cornelius at Cæsarea the manifestation of the Spirit was so extraordinary that it broke down the narrow prejudice and provincialism of Peter, and he exclaimed, " Can any man forbid water that these should not be baptized who have received the Holy Spirit as well as we? " (Acts 10:47). The Holy Spirit fell upon Cornelius and his household as on Pentecost, thus signifying the open door to the Gentile world.

At Ephesus Paul's first question was, " Did ye receive the Holy Spirit when ye believed? " (Acts 19:2). They replied: " We did not so much as hear whether there be any Holy Spirit." Their teacher had been Apollos of Alexandria, a man of great eloquence and mighty in the Scriptures. But he knew only the baptism of John, the harbinger of Jesus. Of that supreme gift of Christ to His Church, he knew

nothing. The work of Priscilla and Aquila in expounding unto him the way of God more accurately, and the example of Paul in leading the Ephesians to an understanding of the supreme importance of the Holy Spirit by a careful teaching of first principles reveal the emphasis on this subject by the early leaders.

The strange phenomena of the Spirit's manifestations in those times have passed away, but He remains, for the promise of His age-long presence is sure. "I am with you always, even unto the end of the world" (Matt. 28:20); "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of Truth" (John 14:16); "For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). Dr. F. B. Meyer says: "The age is not closed, therefore He must be with us here and now. There can be no waning of His grace or power. The pot of oil is in the Church, only she has ceased to bring her empty vessels. The mine is beneath our feet, but we do not work it as of yore. The electric current is vibrating around, but we have lost the art of switching ourselves onto its flow. It is not necessary, then, for us to pray the Father that He should give the Holy Paraclete in the sense in which He bestowed Him on the day of Pentecost in answer to the request of our Lord. That prayer has been answered: the Paraclete is here; but we need to have the eyes of our heart opened to perceive, and the hand of our faith strengthened that we may receive, Him."

How, then, is the Spirit received in this age? There have been many conflicting ideas. Confusion is widespread. Many good people despair of ever understanding the method of the Spirit's operations. Multitudes, knowing this, ignore the subject. We must avoid the abuses. Not by emotion, excitement, or hysteric appeals, does the Spirit of God enter

the hearts of men, but by certain great laws which call for our definite and accurate observance.

He does not enter through the senses. When Jesus spoke of the Spirit to Nicodemus, He said, "The wind bloweth where it wills, and ye hear the sound thereof, and knoweth not whence it cometh and whither it goeth: so is every one that is born of the Spirit" (John 3:8). On Pentecost there "came from heaven a sound as of the rushing of a mighty wind" (Acts 2:2). But Jesus evidently had in mind the mystery of the Spirit rather than any appeal to the natural senses. "Ye cannot tell whence it cometh and whither it goeth." The sound of the wind does not indicate the direction it is blowing. This is shown by the sending of the trees or the movement of the ship. So the presence of the Spirit is to be known by the life He produces—the fruit of the Spirit.

"He entered not by the eyes," says St. Bernard, "for His presence was not marked by colour; nor by the ears, for there was no sound; nor by the touch, for He was impalpable. How, then, did I know that He was present? Because He was a quickening power. As soon as He entered He awoke my slumbering soul. He moved and pierced my heart, which before was stony, hard, and sick. He began also to pluck up and destroy, to build and plant, to freshen the inner drought, to enlighten the darkness, to open the prison-house, to make the crooked straight and the rough smooth; so that my heart could bless the Lord with all that was within me."

It seems that certain physical manifestations of the Spirit were necessary at the inauguration of His special dispensation on Pentecost, and at the household of Cornelius when the door of faith was opened to the Gentile world. But it is a mistake to expect their recurrence. These passed away, as did certain other manifestations in the early Church, but

faith, love and hope, the abiding proofs of the Spirit's presence, ever remain (I Cor. 13:8-13). It was necessary for the Word to become flesh and dwell among men. But we do not expect the Incarnation to be repeated. An appeal to the natural senses does not satisfy the needs of the soul. Thus Jesus said, " It is expedient for you that I go away; for if I go not away the Comforter will not come unto you." The realities of the Spirit are deeper than the senses. " Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit."

We do not receive the Spirit by the works of the law (Gal. 3:2). This is made very emphatic by Paul's grand argument in Galatians. They had returned to circumcision and the ceremonialism of the law. In the observance of days and months and seasons and years, they sought God's favour. " Received ye the Spirit by the works of the law, or by the hearing of faith? " was the apostle's searching question. Again he said, " Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." The law may well stand, today, for human effort apart from the Spirit of Christ. For example, there are men who, like Jacob, sending his presents to Esau, seek to appease God by an offering while refusing Him their heart's allegiance. Others count their beads, or perform their routine tasks in a mechanical, perfunctory manner, without the spirit of service, having a form of godliness, but denying the power thereof. Dead works, such as doing penance, saying prayers, or even performing good deeds, do not bring the Spirit. The Holy Spirit is God's gift to men. He is not won by the works of the law.

Therefore, laying aside the abuses and misconceptions which have beclouded the minds of so many, let us consider

the great principle of faith which is the one condition of the Spirit's coming, and abiding, in the soul of man. Paul's prayer for the Ephesians was, " That Christ may dwell in your hearts through faith." But faith is not unconditional. There is, first, the hearing of faith (Gal. 3:3; Rom. 10:17) and, second, the obedience of faith (Rom. 16:26). Before the council in Jerusalem, Peter declared: " And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him " (Acts 5:32). The order as presented in the New Testament is, preaching, hearing, believing, repenting, confessing, being baptized, calling on the Lord, and abiding in Christ (Rom. 10:8-15; Acts 8:12; 18:8; 22:16; John 15:1-10).

The word " faith " in the New Testament is comprehensive. The whole system of Christian truth is called " the faith " (Jude 3). But faith is also the great working principle of Christianity. It begins as an act, continues as an attitude, and expresses itself in obedience. Faith includes knowledge, belief, trust, and the yielding of the whole life to Christ. It is far more than a mental attitude. Demons thus believe and tremble. Faith has a body as well as a soul. It begins in the soul, but unless it finds expression it withers and dies (James 2:26).

In *The Reconstruction of Belief,* the Rev. Charles Gore says (page 634): " As the record stands, the gift of the Holy Spirit is in the Acts represented as a gift given, so to speak, objectively to a definite and visible society, claiming to be the true Israel, and to it, as far as appears, exclusively, and to individuals only as members of the society. To the reception of the Spirit there is no gate but baptism in the name of the Lord Jesus " (Acts 2:38; 10:47; 19:1-7). As the Spirit is first received through the hearing of faith, that is through the whole gospel presented and obeyed, so is He ever after supplied in increasing measure through faith.

Like the mouth which feeds, the lungs which breathe, and the hand which reaches out to receive, so faith appropriates the Holy Spirit. As the streets of a great city converge at some central point, like the capitol at Washington, or the Arc-de-Triomphe in Paris, so the soul is visited by the divine Spirit along certain approaches. It is the task of faith to keep these avenues open, that the Spirit may be unobstructed in His movements. There are four approaches:

1. *The Word of God.* The Word is not the Spirit, but the agency or sword of the Spirit (Eph. 6:17). It is God-breathed by the inspiration of the Spirit (II Tim. 3:16). The Word and the Spirit are so closely joined that they are often employed as synonyms, just as the Incarnate Word and the Spirit are often used interchangeably. Thus, in the Ephesian letter, Paul exhorts the Church as follows: "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God even the Father; subjecting yourselves one to another in the fear of Christ" (Eph. 5:18-21). In the Colossian letter he gives the following instruction: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16, 17). The two passages are almost identical. But where the Ephesians are exhorted to be filled with the Spirit, the Colossians are urged to let the word of Christ dwell in them.

Some one has said the Word of God may be carried in three places—the pocket, the head, or the heart. He who carries the Word in his heart, lets it dwell in him richly, will be filled with the Spirit. For "the Word of God is living, and active, and sharper than any two-edged sword, and

piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). Stephen was full of faith and the Holy Spirit (Acts 6:5), and, by reading his address in the seventh chapter of Acts, it will be seen that he was full of the Word. So, too, was Barnabas: a good man, and full of the Holy Spirit and of faith (Acts 11:24). Here, then, is an avenue of the Spirit's approach to the soul, a practical method, free from mystification, easily understood, and needing only to be observed. To be filled with the Word is to be filled with the Spirit.

2. *The avenue of prayer.* Not all prayers are the same. There are prayers of ignorance, prayers of doubt, and prayers of faith. He who understands the Word will pray with the spirit and with the understanding also (I Cor. 14:15). His prayer will be heard, for he will not expect the Spirit to be given without his fulfilment of the conditions made plain in the Word.

Prayer was the method of Jesus. He sought the Spirit through prayer for every need of His life. All the great crises of His life were faced by prayer. He often spent whole nights in prayer. Thus the unmeasured fulness of the Spirit was His. How beautiful, therefore, was His promise to the disciples: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:9-13).

Prayer for the Holy Spirit was the method of Paul. His sublimest prayer is found in the Ephesian letter. Because the Church was a holy temple in the Lord, builded together for a habitation of God in the Spirit, he bowed his knees and poured out a passionate appeal, the sweep and majesty of which transcends all thought: " For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God " (Eph. 3:14-19).

This was pre-eminently the prayer of faith—a faith begotten and supported by the provisions of grace so nobly set forth in its own fervent appeal. The apostle traverses the heights and dwells amid the Alpine splendours of the divine revelation. His sublime altitude determines the extent of his vision. Like Moses on Nebo, viewing the Promised Land, he beholds the breadth, length, height and depth of the divine love and resources. And yet he does not lose himself. His head is in the clouds of glory, but his feet are on solid rock. A splendid intelligence girds him about. First, the Church was built as a temple for the habitation of God in the Spirit. Second, the Father is able, according to the riches of His glory, to fill the Church " unto all the fulness of God." Third, the measure of his prayer is the dimensions of the city of God—breadth, length, height and depth. Fourth, God will accomplish, by His power through the Church, exceeding abundantly above all that he asks or thinks (Eph. 3:20).

3. *Through the Lord's Supper the Holy Spirit comes to the Church.* In His memorable message given in the synagogue at Capernaum, our Lord said: "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers ate and died; he that eateth this bread shall live forever" (John 6:53-59).

Granting at once that the language is highly figurative, and that the method of eating His flesh and drinking His blood is suggested by that of His own union with the Father (John 6:57), yet does it not immediately suggest the words He uttered when He instituted the Supper? "Take, eat," He said; "this is my body." And again, concerning the cup: "This is my blood of the new covenant which is poured out for many unto the remission of sins" (Matt. 26:26, 28).

The Lord's Supper is not only commemorative and prophetic (I Cor. 11:26), but it is a communion of the body and blood of Christ (I Cor. 10:16). There is no magic in the emblems. But there is much mystery in what they symbolize. What mean these emblems if they do not signify the presence of the living Christ through the Holy Spirit? Is it not very evident that our Lord gave the Supper as a means of assisting His Church to realize more completely His abiding presence? We do not believe that enough has been made of the Lord's Supper as a means of receiving the Holy Spirit. It must be that He broods in holy love over this sublime institution of the Master Himself, and seeks through it one of His chief avenues to the souls of His people.

The frequency with which the early Church appears to have observed this institution (Acts 2:42; 20:7) suggests, also, the need of the soul for constant renewal. Assembled together on the first day of the week for the breaking of bread, the whole body of believers became increasingly conscious of the spiritual presence of the Lord in fulfilment of His promise spoken while He was yet in the flesh: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). In this feast of love they found strength, encouragement and inspiration for their duties in a world which had crucified their Lord, and which was hostile to them.

How carefully ought we to guard the surroundings of this sacred feast. Its place in the service should be like a jewel in an appropriate setting. The "Be still and know that I am God," of the Psalmist, should find fulfilment in a holy hush, a yearning, expectant desire for the visitation of the Master and the reception of the Holy Spirit. Thus may we make the communion a real participation in the body and blood of Christ.

4. *The fourth approach of the Spirit is the avenue of service.* We need to study anew the fourteenth chapter of John. Thrice does Jesus connect the supply of the Spirit with obedience to the divine will. "If ye love me ye will keep my commandments. And I will pray the Father and he shall give you another Comforter" (John 14:15, 16). Again, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him" (John 14:21). And, again, "If a man love me he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Love is the basis of the commandments; obedience of the commandments is the condition of

the divine Presence which, in turn, results in larger, richer service. For the end to be attained is service. " If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples " (John 15:8).

Obedience to the faith (Rom. 16:16, margin) means continuous service. The Holy Spirit is not given as a spiritual luxury for selfish enjoyment, but for quality of service and for large enterprises in the kingdom. The true disciple of Jesus will enjoy moments of almost supreme ecstacy. Times there will be when " desert or throng, the city or the river, melts in a lucid paradise of air." But there are heavy crosses to bear. The " fellowship of his suffering " must be shared. And this must be entered voluntarily. " Take thy part in suffering hardship," said Paul to a young soldier of Jesus (II Tim. 2:3, margin).

Fresh anointings of power await the undertaking of great tasks. The motto of William Carey was: " Attempt great things for God; expect great things from God." The life of that great missionary is evidence of the truth of his motto. No amount of Bible study or prayer can avail if it fall short of service. The Church suffers apathy and indifference from her failure to launch out on great adventures of faith. A ship is not constructed to remain tied up at the dock. She comes to her own, breasting wind and wave with cargo and passengers for distant ports. All power in heaven and on earth has been given to Jesus. He is ready to bestow this power upon His Church only as she moves out along the lines of the Great Commission, in evangelism, in missions, in Christian education, in building the kingdom of God.

Failure to obey destroys appreciation of spiritual realities. The deeper truths fall on dull and listless ears. Like gluttons satiated on too much food, without sufficient exer-

cise, men come to the table of the Lord without an appetite for the bread of life. And thus they turn to the superficialities and excitements of the world for satisfaction. They buy ashes for bread. A robust appetite, a keen insight and appreciation wait upon obedience in service. There are many things which cannot be understood. But the deed, the task just before us may be performed and made the stepping-stone to greater knowledge. If any man willeth to do His will, he shall know of the teaching (John 7:17). Doubt would flee away as mist before the rising sun if men would only put into practice the principles of Jesus. This is the only sure way to know. Faith working through love is the laboratory where the reality of God in human life is tested and proved to the complete enrichment and satisfaction of the soul.

Here, then, are the four avenues of faith along which the Holy Spirit moves toward the soul of man, and along which, also, the soul of man moves toward God. They are not obscured by the mists. They are in reach. Your footsteps may press them today. They lead upward to Him, like the ladder in Jacob's vision. Let them be unobstructed, that the angels of God may come and go; but chiefly that He may find access to the soul which He has chosen before all temples for His abiding-place. Let us seek above every other blessing, the presence of the Holy Spirit. With Andrew Murray let us say: " There is such a blessing to be had. I do not have it. I am very hungry for it. I am willing to give up everything that clashes with it. I do now, by faith in Jesus Christ, receive it."

All that I need in me,
All that I long to be,
More than supplied in Thee,
Jesus, my Lord.

IX

FULNESS AND BLESSING OF THE SPIRIT

JESUS, THOU JOY OF LOVING HEARTS

Jesus, Thou joy of loving hearts,
Thou fount of life, thou light of men,
From the best bliss that earth imparts,
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
Thou savest those who on Thee call;
To them that seek Thee Thou art good,
To them that find Thee, all in all.

We taste Thee, O thou living Bread,
And long to feast upon Thee still;
We drink of Thee the Fountain-head,
And thirst, our souls from Thee to fill.

Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad, when Thy gracious smile we see,
Blest, when our faith can hold Thee fast.

O Jesus, ever with us stay;
Make all our moments calm and bright;
Chase the dark night of sin away;
Shed o'er the world Thy holy light.

—St. Bernard of Clairvaux.

IX

FULNESS AND BLESSING OF THE SPIRIT

FOR the word " fulness " we are indebted to John and Paul. Writing after the Synoptists, John gives the spiritual significance of the gospel narrative so simply related by them. One of his first statements regarding the divine resources contains the word " fulness "—" For of his fulness we all received, and grace for grace " (John 1:16). And Paul reaches the same great height. Much has been said of Paul's legal conception of Christianity, but not even John, the apostle of love, could write the greatest psalm of love. For the thirteenth chapter of First Corinthians we are indebted to Paul. In matters of the Spirit he maintains the same high sense of appreciation. With him the word " fulness " is a favourite. When he speaks of the Church, he thinks of it as the " fulness of him that filleth all things;" when he speaks of the perfecting of the saints, he thinks of the " measure of the stature of the fulness of Christ;" when he thinks of Christ, he speaks of how it pleased the Father " that in him should all the fulness dwell . . . all the fulness of the Godhead bodily;" when he thinks of the Church's sublimest and most ineffable blessing, he prays that it may " be filled unto all the fulness of God " (Eph. 1:23; 4:13; 3:19; Col. 1:19; 2:9).

" Fulness " suggests completeness, abundance, enrichment. We think of the tides that flow " from out the boundless deep, too full for sound and foam;" we think of the air " that fills all the space twixt the earth and the sky;" we think of silent, irresistible life forces that make their way

upward in spring; we think of the wind that fills the graceful sails of ocean ships and bears them away on the wide, white crest of the sea; we think of the deep, rich tones of the organ filling the sacred temple; of alabaster ointment odours filling the house, and of tropical perfumes borne by "the south wind rushing warm." But not any one of these or all together can adequately convey the meaning of the divine fulness of God through the Holy Spirit. The life of the Spirit transcends all material conceptions in its measureless reaches of infinite love. It is above "all that we can ask or think" (Eph. 3:20).

There is no dearth and no stint with God. When He created suns and stars, He made them innumerable; when He created mountains, rivers, lakes and seas, He made them in abundance. He sheds His light in profusion, and sends His rain on the just and the unjust alike. In the material world there is enough for all His creatures, so far as His provisions are concerned. Likewise in the realm of the spiritual there is enough for all who will receive His gracious Spirit. God is able to make all grace abound that His people may have always all sufficiency (II Cor. 9:8). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in Christ" (Eph. 1:3). "His divine power hath granted unto us all things that pertain unto life and godliness" (II Pet. 1:3). "And my God shall supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19). Commenting on the words of Christ to Paul, "My grace is sufficient for thee" (II Cor. 12:9), Charles Spurgeon said: "Think of a mouse in Egypt during the seven years of plenty fearing starvation; think of a little sparrow wondering if it could find enough air in which to fly; think of a fish afraid the sea would not prove sufficient as a place in which to swim."

The riches of His grace are as the abundance of the sea—

" an ocean's fulness." The supply is limited only by our capacity for receiving it. When Paul exhorts the Philippians to have the same mind which was in Christ, he cites the example of Christ's self-emptying. Note the steps in His descent: (1) From the " form of God " to " no reputation;" (2) " the form of a servant;" (3) the servant was not an angel, but " in the likeness of men;" (4) " obedient unto death;" (5) and such a death—" the death of the cross! " (Phil. 2:5-8). Hence " It pleased the Father that in him should all the fulness dwell." How much more necessary it is that His disciples should empty themselves. The infilling of the Holy Spirit waits on the self-emptying of the individual. A bottle, filled with something other than water and sealed, may float in the sea without being filled with the sea. And there are people who live, move, and have their being in God (Acts 17:28), but never allow God to come into their lives.

The infilling of the Holy Spirit results in rich and varied manifestations. We shall notice five of these in the present study:

1. *Inspiration.* There is the infusion of a new spirit into all life, which amounts to a divine intoxication. Twice in the New Testament the Holy Spirit and wine are spoken of together. In the second chapter of Acts, some of the multitude said of the apostles, " They are filled with new wine." But Peter replied: " These are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken through the Prophet Joel." And then he quoted the prophecy of Joel concerning the Holy Spirit. The inspiration of the Holy Spirit produced an effect somewhat similar to intoxication. Paul said to the Ephesians (5:18), " Be not drunken with wine, wherein is riot, but be filled with the Spirit." Men drink wine for its stimulating, intoxicating effect, but it leads to riot. Under

its influence they blaspheme, or their talking and singing are apt to be anything than righteous. The intoxication of the Spirit is in keeping with the very laws of our being; it is not destructive but constructive. Its manifestations are: (1) "speaking in psalms, hymns, and spiritual songs;" (2) "singing and making melody with your heart to the Lord;" (3) "giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;" (4) "subjecting yourselves one to another in the fear of Christ" (Eph. 5:19-21).

While the effects of wine and the Spirit may in some cases seem similar, they are in reality very far apart in their final results. Certain literary men of genius, such as DeQuincey and Poe, have taken wine or opium to stimulate their mental powers. Not only were their writings tinged with an uncanny spirit, but the result to themselves was disastrous. The inspiration of the Holy Spirit supplies the needs of men as wine can never do. By the process of what Chalmers called "the expulsive power of a new affection," men have left off wine and received, instead, the infusion of the Spirit. This may explain why some of the worst drunkards have become the most Spirit-filled men of their times.

2. *Under this inspiration the Bible becomes a new book.* It is no longer dull and uninteresting, but living and active. No longer is it read as a duty, but as a privilege. Its message becomes a treasure to be valued far above rubies; "more to be desired than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb." The quiet hour becomes a holy tryst. We approach the study of the Word with the prayer of the Psalmist: "Open thou mine eyes that I may behold wondrous things out of thy law." Too often our reading of the Word is mechanical. We see only the words on paper spelled out in English and feel that if the form were changed one jot or

one tittle, the meaning would be forever destroyed, and fail to realize that the words have as many forms as there are languages. Yet the essential meaning is not destroyed by its translation into any language. Words are symbols; behind them is the reality. Words are the vehicles of communication, the human medium by which divine truth makes its way from the Spirit of God to the spirit of man.

Well has it been said that the truth lies just far beneath the surface to test our willingness to search for it. Like one seeking hidden treasure; like a merchantman seeking goodly pearls; like the wise men following the star; like the householder who brings out of his treasure things new and old, may the student of the Word seek the hidden truth. To the Jews of His day Jesus said, " Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me " (John 5:39). This is far from a criticism of the words of Scripture. It is rather an emphasis on the lines we sing so often:

" Beyond the sacred page,
I seek Thee, Lord;
My spirit pants for Thee,
Thou living Word."

The Word was first given by inspiration of the Holy Spirit (II Tim. 3:16; II Pet. 1:21). Understanding of its deeper meaning can only be had by the guidance of Him whom Jesus calls the Spirit of truth. " He shall teach you all things, and bring to your remembrance all that I said unto you " (John 14:16, 26). When, under the illumination of the Spirit, one is searching for the wealth of the Word, he comes upon the truth which supplies the needs of his own soul, let him mark it well. What he has searched out himself will stand him in good stead in the hour of need. Hidden away in the heart like the sword of Goliath in the tabernacle, it may some day be his greatest weapon of

defense or aggression. Like David, one can say, " There is none like that; give it me."

3. *Fulness of the Spirit brings the reality of Christ.* One of the first great services of the Spirit is to glorify Christ. " He shall bear witness of me " (John 15:26). He comes in the name of Christ to speak the things of Christ (John 14:26; 16:13). " He shall glorify me; for he shall take of mine, and shall declare it unto you " (John 16:15). It is highly important that this fact be recognized. The attitude toward Christ and His cross marks the dividing line between Christianity and all other religions claiming the attention of men on the basis of their spirituality. Interest in the spiritual, known as mysticism, is found everywhere, in all kinds of men, in all religions, and even in non-religions. Thus in churches where a true spiritual life, rooted and grounded in Christ, has not been developed, great inroads are often made by these spurious systems. People, hungry for a real spiritual experience, are led off and away from Christ. But mysticism in the particular Christian sense is a " potent instrument put within our reach for realizing the Christian life."

" It is not the office of the Spirit to originate and embody truth. This is an error into which Christians of different churches and different tendencies have fallen—an error sometimes designated ' mysticism.' Good men have often looked to the enlightenment of the Spirit for a manifestation of new truth. Light proceeds from a visible object directly or by reflection, and by the light we see the object and its visible qualities; but the object must be there in order that the light may reveal it. So it is in the spiritual realm. The Spirit does ' not speak from himself.' This is not His office. The truth is embodied in revelation, in the law, the gospel, especially the Lord Jesus, who is the ' Truth.' If men turn away from the revelation and look to the Spirit alone for

illumination they will mistake their own tastes and prejudices for the truth of God."[1]

If Christ seems far away like other characters in history, it is because the Spirit has not been permitted to unveil Him. For Christ is not only a historic character, but a living, personal presence, made real through the operation of the Holy Spirit. He, Himself, said, "Lo, I am with you always, even unto the end of the world." One day when Dr. Dale, of Birmingham, was sitting in his study, reading this promise, its truth dawned on him as it had never done before. He was so deeply moved by the sense of Christ's reality that he arose and walked the floor of his study, exclaiming to himself in his new-found joy: "Christ is here! Christ is here!" It came to him like a revelation, and changed the whole future of his ministry. The Spirit is ever ready to anoint our eyes that we may see aright the wonderful words of God, and behold the Lord always near us. The servant of Elisha at Dothan could see only the Syrian horsemen surrounding the town, until by the prayer of the prophet his eyes were opened to behold the encircling hosts of God—horses and chariots of fire (II Kings 6:14-19). How often in spiritual blindness do men, like Elisha's servant, become discouraged and pessimistic. A vision of the divine Presence and a sense of the reality of Christ would in such cases change the whole attitude towards life.

4. *A new joy will come into our service.* Much of our service is mechanical and perfunctory. Much, too, is distasteful, irksome. Many do only what they like to do, while great companies of church folk shun all service of whatever kind. They will do nothing. Many modern church programs are carried forward by the jingle, jangle

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[1] From *The Pulpit Commentary.*

and jungle of the jazz spirit. It is baal and bedlam, "confusion worse confounded." Like the Athenians, they come together to see or to hear some new thing. Leaders are always at their wits' end to provide some new form of entertainment to attract the pleasure-mad throng. The man of God is expected to turn aside from the ministry of the Word to invent "stunt" performances, to inject the "pep" spirit lest he lose his audience to the movies. Failing in this, he is regarded as a back number, and must make way for some one who comes with the "whoop them up" spirit of the autioneer to "sell" religion to the people. And all the while Christ stands without, knocking for admission and saying, "Thou knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see" (Rev. 3:17,18).

The right motive in service, which is love, comes when the Holy Spirit is given the right of way. If churches spent one-tenth of the time in seeking His blessing and guidance, which they now spend in devising worldly schemes for success, they would know what it is to "serve the Lord with gladness." They would be free from the breathless competition of counting numbers, and the jealousy which blights like a mildew. They would obey, "not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord; working heartily as unto the Lord, and not unto men" (Col. 3:22, 23). Instead of fussiness and striving, there would come the orderly expressions of the Spirit, freely and spontaneously like the flowing of the brook. The feverishness of our stress and strain would yield to the repose so beautifully expressed by Christ in the busiest hours of His life.

5. *There will be a divine halo on all life.* There are times when the world seems drab and all life monotonous. But to him who has eyes to see there is a glory everywhere. The seraphim, above the throne of God, could sing: "The whole earth is full of his glory" (Isa. 6:3). Mrs. Browning could join with them:

> *"Earth's crammed with heaven,*
> *And every common bush aflame with God;*
> *But only he who sees takes off his shoes."*

To the pure all things are pure. Nothing God has made will be called common or unclean. The Spirit of God in man appreciates the handiwork of God. The commonplace things of life take on new meaning. Instead of travelling abroad one summer, Agassiz spent the time studying objects found in his back yard. He wrote a book on his findings. Today the atom is creating as much interest among scientists as the planets. A true understanding of the atom may bring greater practical benefit than a knowledge of the planets. The inward eye which is "the bliss of solitude" is also the means of seeing things as they are. The poet's soul of appreciation is the portion of the Spirit-filled man. How expressive of such a soul are the sentiments of Wordsworth, in the *Lines Composed Above Tintern Abbey:*

> *"And I have felt*
> *A presence that disturbs me with the joy*
> *Of elevated thoughts; a sense sublime*
> *Of something far more deeply interfused,*
> *Whose dwelling is the light of setting suns,*
> *And the round ocean, and the living air,*
> *And the blue sky, and in the mind of man:*
> *A motion and a spirit that impels*
> *All thinking things, all objects of all thought,*
> *And rolls through all things."*

X

THE ANOINTING OF THE SPIRIT

O MASTER, LET ME WALK WITH THEE

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.

—Washington Gladden.

X

THE ANOINTING OF THE SPIRIT

THE gift of the Holy Spirit is the age-long promise to every obedient child of God. " Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him " (Acts 2:38, 39). There is no intimation here that the gift of the Spirit was to terminate with the apostolic age. Before the council in Jerusalem Peter again said: " And we are witnesses of these things; and so is the Holy Spirit whom God hath given to them that obey him " (Acts 5:32). Every convert to Christ should be carefully instructed on this point and led to a due appreciation of the marvellous privilege of receiving the gift of the Spirit. When once a human soul becomes aware that it is the dwelling-place of Deity it is filled with a reverence and an awe that change the whole attitude toward life. " Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body " (I Cor. 6:19).

But aside from the gift of the Spirit, which is general, there is a provision for special and extraordinary enduement which is known as " anointing " or " unction " (I John 2:27). Special tasks require special resources of power. If much is required of him to whom much is given, the inverted order is also true—much is given to him of whom

much is required. " God has dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhortation " (Rom. 12:3-7).

We have already seen (chapter two) the special enduement of the Spirit in Old Testament times. This was seen in the intellectual gifts, special tasks, messages of the prophets, sacred writings and moral reforms of those times. These manifestations were extraordinary. They did not have to do with the common life of the every day. Only as some great need or crisis required did they occur. There was no abiding consciousness of the presence of God except in rare instances, such as in the case of David in Psalms 23 and 139. Yet they served to keep alive the thought of God from age to age.

But now, in addition to the gift of the Holy Spirit which is the heritage of every obedient believer, and through which the gift of eternal life is imparted, there still remains the anointing of the Spirit for special service. And since Pentecost the provision is made for richer anointings and wider achievements. " Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father " (John 14:12). There is no doubt that the words, " because I go unto the Father," have reference to the sending of the Holy Spirit on Pentecost, which promise of the Father (Luke 24:49) would be fulfilled upon His glorification (John 7:39). So richly and abundantly (Titus 3:6)

would the Holy Spirit be poured out upon the Church, that Jesus followed the promise in John 14:12 with the statement, " And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name that will I do " (John 14:13, 14).

That there is a special anointing of the Holy Spirit for special tasks is shown in the life of our Lord. That the Holy Spirit always lived in Jesus of Nazareth no one will question. If, to Zachariah, the angel could say of John the Baptist, " He shall be filled with the Holy Spirit even from his mother's womb " (Luke 1:15), how much more was it true of Him who was " conceived by the Holy Spirit," lived by the Spirit, and was never conscious of quenching or grieving the Spirit? Why, then, should the Spirit descend upon Him at His baptism? Why was there need of a further effusion if He had always possessed the Holy Spirit?

We are sure that this experience is not clear in the minds of many students of the New Testament. It is a deeply interesting and highly important question. Jesus had lived a quiet life at Nazareth. The veil of obscurity covers that life with one or two exceptions. But we are sure it was the human life of God perfectly lived. When He was thirty, He heard of the great revival under John at the Jordan, and felt that the hour had come for Him to go forth on His mission. John was preaching the baptism of repentance for the remission of sins (Mark 1:4), and men of all classes were baptized of him in the Jordan, confessing their sins (Matt. 3:6). But Jesus had no sin to acknowledge. There is nowhere any indication that He was ever conscious of sin. Why, therefore, should He be baptized with penitent sinners? Would this be construed as a confession of sin on His part? Not for one moment. For Him baptism had

another meaning. It was also a baptism unto righteousness, and He would identify Himself with the righteous movement of His people. With the words upon His lips, "Suffer it now, for thus it becometh us to fulfil all righteousness" (Matt. 3:15), He submitted to that sacred ordinance.

But it meant more still. Baptism was for Christ the high altar of dedication. Identification with His people in all the interests of their common humanity and particularly in the movement under John for righteousness, His baptism also set Him apart to the sacred task of His office as Redeemer. How fitting that at such a time He should be anointed, not with oil as the kings and prophets of the Old Testament, but with the Holy Spirit of which the oil was a type. It was the anointing of the Holy Spirit for His special work in addition to the life of the Spirit which He had always lived.

This differentiation may also be seen in the lives of the apostles. In some sense they received the Holy Spirit before Pentecost. In the upper room after His resurrection, Jesus "breathed on them and said unto them, Receive ye the Holy Spirit" (John 20:22). It is true that their conception was vague and their demeanor much the same as the average Christian of today. It was not until Pentecost that Peter's shifting sand became solid rock, and the others were firmly established. But Pentecost brought the provision not only for the gift of the Holy Spirit to every baptized believer, but the special enduement for superhuman tasks enjoined in the great commission. When Jesus sent forth the Twelve on their first commission He "gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness" (Matt. 10:1). That is, just as He Himself was casting out demons by the power of the Holy Spirit (Matt. 12:28), so He gave them a special enduement for the particular work enjoined. Pentecost was

to make permanently available this special anointing for the age-long work of the great commission.

It may be true that the early miraculous manifestations of the Holy Spirit ceased with that first age of the Church. But succeeding ages have brought larger and increasing evidences of His presence, even as the universality of Christianity has superseded its first provincial manifestations. At the close of the Book of Mark it is stated that, on the day of Christ's resurrection, He appeared "in another form" unto two of them as they walked on their way into the country. The risen Christ through His Holy Spirit is unconfined by age and custom. He is the Christ of the ages, and as His Church walks on her way into the country of service, He will manifest Himself in other forms as the needs require.

To the disciples on the day of His resurrection He appeared in His spiritual body; to the apostolic age He appeared, not in a body of His own, but in new forms of saintliness and martyrdom through His Church. The Ante-Nicene fathers saw Him in purity of doctrine, worship and service. The dark ages saw Him in the few faithful souls who kept alive His truth as stars through the blackness. The Reformation saw Him in the white garments of those who established the things that remained. The past century saw Him opening doors in all lands for His Church to enter. The present hour witnesses His unprecedented conquests in all lands of the earth through the missionary enterprise, His passion for righteousness as expressed by His prophets and His yearning for the unity of His people that the work may be speedily accomplished.

In spite of darkness and conflict, the Holy Spirit has borne His witness in every age since Pentecost. Stoughton, in his *Ages of Christendom*, gives a noble review. He says: "Contemporary with the waning of piety in Antioch, was

its waxing in Milan. When the churches of Alexandria and Carthage were sinking in the decrepitude of formalism, the churches of Gaul were battling the vices of imperial civilization, and the rudeness and disorder of barbarism. The era of the early growth of Rome's impious pretensions was the era of Ireland's light and life, holiness and beauty. While Mahomet was God's avenger on Syria and Egypt, the monks of Iona were studying their Bible, and Scotch missionaries were crossing the Anglo-Saxon border and entering the heart of Germany. As Gregory IV. was encouraging the sons of the Emperor Lewis in parricidal wars, Claude was preaching the truth at Turin, and adorning it with a holy life.

" When the pontifical court at Avignon was disgracing the name of religion by luxury and vice, pious men were writing books, and preaching sermons, and practicing godly virtues, in Teutonic cities. When the night of superstition and despotism was getting blacker than ever in France, the morning star of the Reformation rose on England. When Italian fields were covered with rotten stubble, Bohemia was whitening to the harvest." Thus through the ages, the risen Lord has been the " Comrade in White " to His faithful servants. And through Him the anointing of the Holy Spirit has been available for all tasks.

This supreme gift of Christ to His servants is their crowning equipment. Without it nothing else avails. Knowledge is not sufficient. In time past we said one must know the Book. Today we are saying, at least in religious education circles, one must know the individual as well as the Book. But it is not a question of knowledge merely, either of the Book or the individual. There is an amazing amount of ignorance abroad in the Church, and yet the Church knows, and has known, enough to save the world. The apostles had been trained in the school of Christ for three years. They were as well acquainted with all the facts of the gospel as

they would ever be. And yet they were not suffered to leave Jerusalem until after Pentcost. " And behold I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high " (Luke 24:49). They were not prepared with what they knew, until power was imparted by the Holy Spirit (Acts 1:8).

To the post-graduate who stands, with his degrees from the leading universities of the world, ready to go out into service, we would say, " Tarry ye in the secret place until ye be clothed with power from on high." To the minister who has mastered his subject and who feels ready for the occasion, we would say, " Tarry ye in the secret place until ye be clothed with power from on high." To the teacher, the executive, the leader—to all who would serve, let it be known that no one can shine for God who has not been filled or replenished with the oil of the Holy Spirit.

Paul, with all his training, said: " Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter but of the spirit: for the letter killeth, but the spirit giveth life " (II Cor. 3:5, 6). Dependence on self, on training, on personal equipment is to be like those who live under the old covenant. " The flesh profiteth nothing." " The law makes nothing perfect." " The letter killeth." There is a preaching that kills. It blights all that comes under its influence. It inoculates those who hear against ever receiving the spirit of the truth. It is the miasma of death. It is the doings of those who presume to speak for God without any communion with God. " My brother," said Dr. F. B. Meyer, of London, to one of the missionaries, " do not try to do things for God, but let God do things through you." There is a vast difference.

To the Corinthians Paul said: " And my speech and my

preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God " (I Cor. 2:4, 5). Again he said: " Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words " (I Cor. 2:13). Again: " Our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance " (I Thess. 1:5). The " word only " theory evidently had no place in the mind of Paul. Not in any disparagement of the best training, but in solemn assertion that emphasis thereon is out of all proportion to interest in the spiritual, we plead for that crowning equipment without which all else is dust and ashes.

The anointing must be sought for each new task. The manna of yesterday will not suffice for today. Sufficient unto the day is the anointing thereof. The inward man must be renewed day by day. In one short hour Samson may be shorn of his locks and Paul may become a castaway. Daily waiting upon God in the meditative reading of the Word and prayer brings renewal of strength (Isa. 40:30, 31). " But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life " (Jude 20, 21). God does not give an over-supply of power for a given task. Nor does He suffer any vain display of power on the part of His servants. The steam in the locomotive is sufficient for the immediate need. Let the workman of God, whatever his task, be sure that he is supplied with the energy of God before he begins. The divine unction is such that he who receives it is given assurance of victory; without it he is conscious of impotency and helplessness. Barrenness, coldness, death reign in the

absence of the Holy Spirit. Three results come of the anointing:

1. *Illumination.* "And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him" (I John 2:26, 27). This is something above and beyond intellectual knowledge. It may be thought of as intuition. It is common sense lifted to the *n*th degree. Probably it is what James means by wisdom, when he says: "But if any of you lacketh wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him" (James 1:5). The character of this wisdom is set forth in James 3:17, "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits without variance, without hypocrisy."

We are nowhere taught to pray for knowledge. But wisdom is God's gift through prayer, and brought by the unction of the Spirit in keeping with the promise of Jesus: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). How often before going into the pulpit, when the message has been prayerfully and carefully prepared, does the true minister of God remember that promise, and in pleading it, find a touch from God and a light shed on his message which no amount of study could have brought. Sometimes there is a veritable burst of spiritual light, and he speaks with the conviction of a prophet. At other times he moves laboriously through the message with a burden that is not lifted, to find to his surprise a deep impression on the people.

2. *Freedom.* "Where the Spirit of the Lord is there is

liberty" (II Cor. 3:17). The best forms, the most perfect organizations, are in keeping with the work of Him who has given us the organization of the universe from the atom with its nucleus and electrons to the solar systems that swing in space, and who has compared His Church to the human body with its intricate adaptations. And yet the spirit of formality must not prevail. Stiffness, rigidity lead to unnaturalness and the pretentious. The holy tone, cant, the assumed attitude in worship, when the heart is far away from God, are some of the results of not having the Spirit. These are to be found in the meeting-house at the crossroads as well as in the large metropolitan church. The man with spiritual perception is conscious of the real condition the moment he steps into the building. Sometimes the room seems charged with spiritual energy. At other times there is the coldness of death. But the freedom of the Spirit extends to all life. Christ has made us free to live and serve. The potential is made actual only through the presence of the Spirit. Happy is the Christian worker and worshipper whose restraints and constraints are only those of the Spirit. He will live, not in a rut or a groove, but in the broad spaces of life. The four winds will breathe upon him, and the hills of God will afford him daily strength.

3. *Power.* "Ye shall receive power when the Holy Spirit is come upon you" (Acts 1:8). "And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high" (Luke 24:49). Power is one of the great words of the New Testament. It characterizes the ministry of Christ and His apostles to the close of the apostolic age. Pascal defined power as of three kinds: "brute force, mental acumen and soul life." If the early home of the race was by the sea, perchance man's first idea of power came as he watched the

waves beating in ceaseless rhythm against the shifting sands of the beach; later he saw this power overcome by a ship as, with adjusted sail, it ran sheer into the teeth of the wind; but he was impressed with a higher power still as he remembered the mind of the helmsman which held the ship to its path on the sea. Men do not look long at Jesus and the early Church before seeing a power moving out from them, which contravened or superseded all other power.

Three nationalities converged in Jerusalem—the Jew, the Greek and the Roman. The systems of these nations were antagonistic to Christianity. But, beginning from Jerusalem, it won over Jewish prejudice and love of the spectacular, and moved out to a winning encounter with Greek philosophy and the final triumph of love over Roman force. Julian the Apostate expressed the conviction of the thoughtful men of his day. When he was endeavouring to blot out Christianity, in one of his battles, he received a mortal wound. When pulling the spear from his side he caught a handful of his own blood and threw it towards heaven as he reeled and staggered into the jaws of death, crying, "There, Galilean, Thou hast conquered!"

The secret of power was the presence of the Holy Spirit. The contrast between the early age of Christianity and the present time may be explained in the changed attitude toward the Holy Spirit. When the Church enthrones Him who was sent to be the supreme vicegerent of God on earth during the present dispensation, we may expect a recurrence of apostolic power. But not before.

XI

ASKING A HARD THING

"UNTO MYSELF"

Fearing to launch on "full surrender's" tide,
I asked the Lord where would its waters glide
My little bark—"To trouble seas I dread?"
"Unto Myself," He said.

Weeping beside an open grave I stood;
In bitterness of soul, I cried to God,
Where leads this path of sorrow that I tread?"
"Unto Myself," He said.

Striving for souls, I loved the work too well;
Then disappointment came; I could not tell
The reason till He said, "I am thine all;
Unto Myself I call."

Watching my heroes—those I loved the best—
I saw them fall; they could not stand the test.
Even by this the Lord through tears not few,
Unto Himself me drew.

Searching my heart, I find there is a place
Not one can reach, nor understand, nor trace.
Heart loneliness, I prove that none can share,
Unto Himself doth bear.

Unto Myself—two words, but worth to me
A world of gold, because in them I see
An end to all my questioning and pain;
Unto Myself—my gain.

—Selected.

XI

ASKING A HARD THING

WHEN Elijah was about to be taken away into heaven, he said to Elisha: "Ask what I shall do for thee, before I am taken from thee." Elisha replied: "I pray thee, let a double portion of thy spirit be upon me." A double portion was the right of the firstborn. But Elisha sought it not in material, but in spiritual enrichment. He had been officially anointed to succeed Elijah who, returning from his wilderness sojourn, had cast his mantle upon Elisha (I Kings 19:19). In that hour Elisha left all and followed Elijah. As the withdrawal of his master drew nigh, he clung tenaciously to him. He felt increasingly the responsibility of a leadership which required so much. In response to Elijah's overture, he expressed a noble sentiment. The official anointing had not brought all that he desired. He wished a dobule portion of the great prophet's own spirit.

"Thou hast asked a hard thing," replied Elijah. Truly so. For how could a man, however great, bestow his spirit upon another? And how could another receive it? There is a sense in which the spirit of a man is communicated to others, but it is rather through a process of influence than by any mere act. There is no magic in spiritual bequests, either human or divine.

Whatever truth there may be in "apostolic succession" lies rather in the individual who receives the Spirit of God, than in any official act of bishops or presbyters, however full of the Spirit they themselves may be. That ordination

is recognized in the Scriptures is very evident. But it is a matter of precedent rather than command. It should be observed as far as possible. True apostolic succession is the embodiment of the spirit of the apostles regardless of official or mechanical succession.

Both under the old economy and the new, men were called of God without any human hand upon them and contrary to the expectations of men. "Behold, my family is poor in Manasseh, and I am the least in my father's house," cried Gideon tremblingly to the angel. The reply of the angel did not wait upon the choice of men. It constituted the true element of the divine call. "Jehovah is with thee, thou mighty man of valour." If St. Paul was an exception, his language suggests that the Spirit of God is not confined in His callings and anointings. "For I make known unto you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Gal. 1:11, 12).

Priests may be officially appointed according to birth and rank, but prophets are subject to no such regulations. They come from the most unexpected places and at times most "out of season," from the standpoint of men. Like Melchizedek, they seem to be without beginning of days or end of life. How else could the Spirit of God operate in a world chaotic? If man had always conformed to the divine order and arrangement, succession in the kingdom of God might have been as orderly as the seasons. But the anarchy of man has made the interventions of God through the prophets necessary. There has been no greater evidence of the presence of God than the prophets whom He has anointed through the ages of moral chaos. And they can cry out, like Amos, even though no human hand has been laid upon them: "I was no prophet, neither was I a

prophet's son. . . . Jehovah said unto me, Go, prophesy unto my people" (Amos 7:14, 15). To refuse recognition of this fact is to close one's eyes to a reality whose dynamic has moved the world.

The great difficulty of Elisha in receiving a double portion of Elijah's spirit was not in any official anointing, for that had been observed already. But the very nature of Elijah's spirit made the request a hard one. Was it not the loneliness, the ruggedness, the heroism of his spirit which constituted the real difficulty for Elisha? It was no easy matter even for Elisha to partake of such a spirit.

Consider the career of Elijah. Called from a quiet retreat in his native hills to denounce a wicked king and queen, he found refuge far from the habitation of man, at Cherith's brook. When, following the voice of the Lord, he later made his way to Zarephath, in Sidon, he was protected in the very land from which the reigning queen of his country has come with her debasing influence of Baal worship. God can keep His prophets even at Satan's throne. On Carmel, Elijah faced alone the prophets of Baal and the influence of Ahab's wicked court which was waiting the first opportunity to destroy him. By faith and through the divine intervention, he won the greatest moral victory in the history of his people. Fierce in his punishment of evil, he has been called the prophet of fire. In his lonely flight into the desert, human weakness overcame his erstwhile dauntless spirit, and he requested God to take away his life. Tenderly, as a mother soothes her fretful child, God rested him, fed him, and restored his soul. In Mendelssohn's oratorio, "The Elijah," the angel of God is represented as coming to the prophet under the juniper tree and singing the words of the Thirty-seventh Psalm: "Rest in the Lord, and wait patiently for him, and he shall give thee thy heart's desires. Commit thy way unto him and trust in him, and fret not

thyself because of evil doers." After his forty days' flight and fast, he received at Horeb the disclosure of God's true way of working—not in the earthquake, wind and fire, but in "a sound of gentle stillness."

To receive, therefore, a double portion of Elijah's spirit meant for Elisha a double portion of privation, pain, suffering, anguish. Did Elisha understand this when he made his request for the parting blessing? Was he prepared for all that Elijah's spirit would lead him to face? Perhaps so, for he was not ignorant of his master's career. But he was asking a hard thing. Of Elijah, as of many of the prophets of God, it may be said:

> *"For life is not as idle ore,*
> *But iron dug from central gloom,*
> *And heated hot with burning fears,*
> *And dipped in baths of hissing tears,*
> *And battered with the stroke of doom."*[1]

The story of Elijah and Elisha may well remind us of the main difficulty men face in receiving the full anointing of the Holy Spirit, for that means, first of all, Christlikeness; and immediately we must face the facts of His life. What are they? We may recite the story of His life, but do we comprehend the significance thereof? He was rich, but became poor. His cradle was a manger in a stable. He lived in poverty. He was a homeless pilgrim. He has been alluded to as "The Friendly Vagabond." He was misunderstood, misrepresented, persecuted, hounded, betrayed, buffeted, bruised, spat upon, beaten with thongs, condemned to die as a common criminal. He wore a crown of thorns. He bore to the place of execution His own instrument of torture—the cross. Even while He hung bleeding therefrom, the execrations of His enemies who gloated over His

[1] *In Memoriam*, Alfred Tennyson.

agony fell upon His ears. When His spirit left the poor, lacerated body, He was buried in a borrowed grave.

Some may say that His followers are not called upon to suffer in just the same way He did. Perhaps not. But do not mistake the meaning of His own words: "If any man would come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it" (Matt. 16:24, 25). He Himself was the embodiment of the truths He taught for those who would follow Him. He was sinless. He was meek and lowly. In Him was no flaw, no taint of selfishness, no spirit of unforgiveness. He prayed in His death hour for His murderers. What He was He expected His followers to be. He pronounced blessing on the poor in spirit, the mourners, the meek, those hungering and thirsting after righteousness, the merciful, the pure in heart, the peacemakers, and the persecuted for righteousness' sake.

The perfection of the heavenly Father was the standard which He followed and which He expected His disciples to follow. They were not to resist those who wronged them. If smitten on the right cheek, they should turn the other also. If, by process of law, one's coat should be taken, he should give his cloak also. If compelled to go one mile, he should go two. His disciples were to forgive and love their enemies and pray for their persecutors, for this is what He always did. In this way they were to be sons of the heavenly Father who "makes his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

He required those who followed Him to renounce all that they had. They were not to lay up treasures on earth, but in heaven. The man who hoarded his goods was called a fool. The rich young ruler was asked to sell all his goods, give to the poor and come follow Him. Had not the apos-

tles left their occupations to follow Him? It was easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of heaven. "No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to one and despise the other. Ye cannot serve God and mammon." The rich man, because of his selfishness, was consigned to Hades.

Once when great multitudes went with Him, He turned and said: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). A man who would build a tower, first counts the cost. A king going out to war, first takes counsel regarding his own forces and those of the enemy. Dr. Campbell Morgan thinks it is Christ Himself who is here counting the cost. At Cæsarea Philippi, Jesus had used a mixed figure in which He spoke of Himself as a builder and alluded to His Church as an army, in the words: "Upon this rock I will build my Church; and the gates of Hades shall not prevail against it" (Matt. 16:18). In His highly illuminating interpretation of the passage, Dr. Morgan speaks of how it is commonly understood that the gates of hell come against the Church. But the gates of a city do not go forth to battle. The army on the aggressive storms the gates. So the Church militant storms and captures the very gates of hell. But Christ, as the builder of the Church and the leader of an invincible army, counts the cost and will have only those for His followers who may be depended upon in the crucial hour.

When the crowds began to understand His exacting demands, they melted away. To eat His flesh and drink His blood was more than they could do. The cross of which He spoke was disgraceful and insulting—an instrument for the execution of criminals. It seems that even the Twelve

were on the verge of departing from Him, for He sorrowfully asked: "Would ye also go away?" Perhaps they were encouraged to remain by the words of Peter, who replied: "Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God" (John 6:66-69). Of those who did remain with Him, one was a traitor, another denied Him, and the rest forsook Him in His last dark hour.

With these things in His mind, what wonder that He should say to James and John, who requested seats on either side of Him in His kingdom: "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?" How little did they perceive His meaning when they answered: "We are able" (Matt. 20:20-28). Not until Gethsemane came with its bloody sweat; not until the trial and the scourging; not until the cross stood out against the dark sky; not until Pentecost brought a double portion of His Spirit; not until the raging peoples formed a sea of bitter and relentless opposition; nay, not until James received his baptism of blood in martyrdom and John in banishment suffered tribulation—not until then did they understand His reply: "My cup indeed ye shall drink."

The blood of Christ! How it flowed! His footsteps were stained with it all through His life. He gave it in service and He gave it in death. The *Via Dolorosa* reached from Bethlehem to Golgotha. The covenant He established was a covenant of blood. The ordinances He instituted were symbols of blood, of death. How true is the statement: "Apart from the shedding of blood there is no remission." Without it there is no—"anything," as the editor of the *British Weekly* once said. The blood of Christ, not magical but mysterious in its cleansing and enabling power, can no more be left out of His religion than blood can be left out of the human body. A pale, anæmic, helpless profession is

all that remains without it. The cross is central in the New Testament, and it must be central in experience, or we do not have a religion worth propagating.

The first followers of Jesus did not explain His teachings away by giving them a figurative interpretation. That was left for future ages to do. They took Him at His word. They left all and followed Him. Zacchæus caught His meaning and said: " Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." Jesus promptly replied: " To-day is salvation come to this house " (Luke 19:8-10). The poor widow who cast into the treasury all she had, was praised by Him for so doing. Stephen, in his dying moment, prayed, like his Master, for his murderers. The first Christians, through a spiritual experience, were crucified with Christ and baptized into His death—" buried with him in baptism " (Gal. 2:20; Rom. 6:4). Their highest desire was to share the " fellowship of his suffering." They rejoiced that they were counted worthy to suffer for the Name. They carried about in their body the dying of the Lord Jesus. In the midst of life they were in death. They died daily.

The attitude of the early Church was summed up in the statement of St. Paul: " We are fools for Christ's sake. . . . Even unto this present hour we both hunger, and thirst and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our hands: being reviled, we bless; being persecuted, we endure; being defamed, we entreat: we are made as the filth of the world, the off-scouring of all things even unto now " (I Cor. 4:10-13). The story of the stake and the arena is familiar. To become a Christian at certain periods in the early ages of the Church was to become a martyr. It almost always meant persecution. In fact, there has been a continuous persecution of Christians in various countries even to the present

time. Even in the lands which give religious liberty it may be often said of those who go the whole way with Christ: "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). The world is still pagan and much of the so-called church is pagan. "If they have called the master of the house Beelzebub, how much more them of his household!" It is enough that the servant be as his lord.

In our day religion has been made easy and popular. But is this thing we see about us the Christianity of Christ? Alas, much of it is not. Does it not correspond to the cultus of Israel in the days of the Hebrew prophets? Has it not been condemned from that day to this as a hollow mockery insulting to God and meriting the severest judgment? Like children playing church, so men and women deal with the mighty issues of His death, His purpose in the world. With this difference: the children are sincere in their play. Such a religion stands condemned before God and men. The pride, the arrogance, the bitter strife between the warring sects and in local congregations; the lack of spiritual perception; unwillingness to serve, to enter into the fellowship of His suffering; glorying in the flesh; exalting worldly interests above the kingdom of God; unwillingness to forgive; selfish hoarding of money; unfairness in business dealings; ignoring the golden rule; impurity in thought and life; unsanctified domestic relationships; unhallowed friendships; profane speech; obscene literature; immoral plays; vulgarity of dress and manners—these things are condemned and will bring a curse on those who practice them.

The eyes of the world are on such empty profession. The greatest non-Christian, Mahatma Gandhi, when asked by E. Stanley Jones what would make possible the naturalization of Christianity in India, promptly replied: "I would suggest first of all that you, Christian missionaries and all,

must begin to live more like Jesus Christ." Gandhi knows himself what it is to suffer. "Second," he said, "I would suggest that you must practice your religion without adulterating it or toning it down." Some one has said: "We are inoculating the world with a mild form of Christianity, so that it is now practically immune against the real thing." And again, "Our churches are made up of people who would be equally shocked to see Christianity doubted or put into practice." Third," continued Gandhi, "I would suggest that you put your emphasis upon love, for love is the centre and soul of Christianity."[1] And this suggests the necessity of turning again to the Holy Spirit, for it is not in the natural heart of man to love and forgive as Christ did. "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Rom. 5:5).

But before He can come with heavenly love into the soul He must be desired for what He is as well as for what He can do. And here we meet with one of the greatest barriers to all spiritual progress—self-satisfaction. Multitudes of church people are not in the least conscious of any need. Have they not been baptized? Are they not good church members? Do they not lead good moral lives? To tell them that they are lacking in the most elemental and vital part of religion would be to insult them. In their own estimation they are rich and increased in goods and have need of nothing. They know not that they are wretched and miserable and poor and blind and naked, and that Christ stands on the outside, knocking for admission (Rev. 3:14-22).

For some, aye, for many, the light breaks, and there is a restless hunger for God. How beautiful is the awakening soul! The fallow soil receives the divine seed of truth

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[1] *The Christ of the Indian Road,* by E. Stanley Jones.

through some influence or other. Under the genial rays of the Sun of Righteousness and the showers of grace, the life springs forth and reaches out for still more of the light, the moisture—the dew of grace.

Ask for a double portion of His Spirit? By all means, yes! But beware of what you are asking. Consider well what it means to be like Christ, to follow Him. Pause in wonder and awe before you make that prayer. Are you willing to be what He wants you to be, to go where He wants you to go? Are you able to drink His cup of suffering, to share His travail of soul, the passion of His cross? "The Spirit driveth him forth into the wilderness." The Spirit, once He is given control of the life, driveth many a man forth into strange and untried ways. Saul of Tarsus received a double portion of the divine Spirit, and there came a message saying: "I will show him how many things he must suffer for my name's sake" (Acts 9:16). Hear his own recital of his sufferings: "In labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. · Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches" (II Cor. 11:23-28).

Nor was Paul's career of suffering very much greater than many another who has received a double portion of the Spirit. Adoniram Judson was led out to Burmah to

suffer grief, loneliness, imprisonment for years and to spend a lifetime in arduous labour in order to influence a whole country for God. David Livingstone was thus led to spend his days in the savage jungles of Africa and to die on his knees in prayer far from the presence of any white man. John G. Paton, of the New Hebrides, buried his wife with his own hands, as Livingstone had done. So did Ray Eldred, in the Congo. Their loneliness and grief take us into Gethsemane itself. Albert L. Shelton, after opening Thibet to the gospel with his love and his lancet, as the only surgeon in all that land, fell by the bullet of a savage bandit, with his face toward Lhasa, the goal of his dreams.

Time would fail us to speak of that noble army who stand with the immortals of the eleventh chapter of Hebrews, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens" (Heb. 11:33-34). Ask for a double portion of His Spirit, but beware what you ask, for He summons to the greatest moral conflict and the sublimest heroism of the ages.

"Lead me, yea, lead me deeper into life,
This suffering human life wherein Thou liv'st
And breathest still, and hold'st Thy way divine.
'Tis here, O pitying Christ, where Thee I seek,
Here where the strife is fiercest; where the sun
Beats down upon the highway thronged with men.
And in the raging mart. O deeper lead
My soul into the living world of souls
Where Thou dost move!
But lead me, Man Divine,
Where'er Thou willst only that I may find
At the long journey's end Thy image there,
And grow more like to it."

—Richard Watson Gilder.

XII

HOW HE IS GRIEVED

OUT OF MY BONDAGE, SORROW AND NIGHT

Out of my bondage, sorrow and night,
Jesus I come, Jesus, I come;
Into Thy freedom, gladness and light,
Jesus, I come to Thee.
Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,—
Jesus, I come to Thee.

Out of my shameful failure and loss,
Jesus I come, Jesus, I come;
Into the glorious gain of Thy cross,
Jesus, I come to Thee.
Out of earth's sorrows into Thy balm,
Out of earth's storms and into Thy calm,
Out of distress to jubilant psalm,—
Jesus, I come to Thee.

Out of unrest and arrogant pride,
Jesus I come, Jesus, I come;
Into Thy blessed will to abide,
Jesus, I come to Thee.
Out of myself, to dwell in Thy love,
Out of dispair into raptures above,
Upward for aye on wings like a dove,—
Jesus, I come to Thee.

Out of the fear and dread of the tomb,
Jesus I come, Jesus, I come;
Into the joy and light of Thy home,
Jesus, I come to Thee.
Out of the depths of ruin untold,
Into the peace of Thy sheltering fold,
Ever Thy glorious face to behold,—
Jesus, I come to Thee.

—William T. Sleeper.

XII

HOW HE IS GRIEVED

THE negative attitude towards the Holy Spirit is expressed in the New Testament by three phrases —grieving the Spirit, quenching the Spirit, and resisting the Spirit (Eph. 4:30; I Thess. 5:19; Acts 7:51). Apostasy from God is progressive. It begins with grieving the Spirit, continues with quenching the Spirit, and ends with resisting the Spirit. The same thought is suggested by the Psalmist, in the words, " Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scorners " (Psa. 1:1). Retrogression begins with " walking in the counsel of the ungodly," continues with " standing in the way of sinners," and culminates with " sitting in the seat of the scorners." This is well illustrated in the case of Lot of Sodom. First, he " pitched his tent towards Sodom;" next, he took up his residence in the city itself, and finally, he sat in the gate of Sodom.

In the Christian life all apostasy begins with grieving the Holy Spirit. The word, " grieve," implies the personality and love of the Spirit. We cannot grieve an impersonal influence. We can grieve only a person. Nor do we grieve those who do not love us. We may anger them, but we do not grieve them. We may grieve our mothers, wives, husbands, fathers, relatives and friends, because they really love us and have our best interest at heart. But we do not grieve a stranger. The word, " grieve," implies a very close and tender relationship. We may grieve the Holy Spirit

because He is the person who loves us infinitely. Paul says, " Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." The Holy Spirit is the great agent in redemption. After the Ephesians had heard the word of truth, and believed, they " were sealed with the Holy Spirit of promise," which was an earnest of their inheritance, " unto the redemption of God's own possession, unto the praise of his glory " (Eph. 1:13, 14).

As Paul travelled about he saw that business firms placed seals on their goods and products as they do today. He also observed the Roman seals used by the government just as governments use seals today. The seal was a mark of ownership, a sign of possession. Ephesus was a great commercial city. The Ephesians were familiar with the meaning of the seal. Hence, in writing to Timothy of Ephesus, Paul could say: " Howbeit the firm foundation of God standeth sure, having this seal, The Lord knoweth them that are his " (II Tim. 2:19). The seal of the Holy Spirit is God's mark of ownership. Like living epistles, it is " written not with ink, but with the Spirit of the living God, not in tables of stone, but in tables that are hearts of flesh " (II Cor. 3:3). This is the one mark that forever distinguishes the children of God from the children of the world. " But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ he is none of his " (Rom. 8:9).

Paul also calls this seal the " earnest of our inheritance." That is, it is God's pledge to His children that He will finish the work of redemption and fulfil every promise He has made. " Which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." " Now he that establisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts " (II Cor. 1:21, 22).

The Spirit brings to us a foretaste of the heavenly life. God has revealed through the Spirit the things prepared for them that love Him (I Cor. 2:9, 10). " Eye has not seen, ear has not heard," heart has not conceived the riches of divine grace and glory. But the true Christian has tasted of the heavenly gift. He receives his intimations and foretokens of immortality, because he is a partaker of the Holy Spirit, and thereby a partaker of the divine nature (Heb. 6:4; II Pet. 1:4). Hence, the exhortation, " Grieve not the Holy Spirit of God," comes with greater force.

1. *We may grieve the Holy Spirit by fulfilling the lust of the flesh* (Gal. 5:16-26). The Christian, born from above, has a dual nature called " the old man " and " the new man." The " old man " waxes corrupt after the lusts of deceit. The " new man " is created in righteousness and holiness of truth (Eph. 4:22, 23). At conversion the old man was crucified. Baptism signifies his death, and also the resurrection of the new man (Rom. 6:1-11). The death of the old man at conversion is not actual, but potential. He will manifest himself over and over again. But he is to be reckoned as dead, treated as though he did not exist. Baptized into Christ, the Christian comes into a new state, a new atmosphere, a new life. Augustine, after his conversion, met a companion who had been an evil influence in his life, and who accosted him with the words: " It is I, Augustine, do you not know me? " To whom Augustine replied: " It is not I." He went on his way without recognizing the old relationship. By being renewed in the spirit of the mind, by thinking new thoughts, by forming new habits, an entirely new body is formed and grows to manhood. Old things pass away and all things become new.

This is not accomplished without a warfare. " For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other " (Gal.

5:17). This contrast is shown very clearly in chapters six, seven and eight of the Roman letter. These chapters should be studied together. They cannot be separated without doing violence to the main thought which runs through from the first part of chapter six to the last of chapter eight. It would prove a profitable study to take pencil and paper, draw a vertical line midway through the page, and on one side write the references to the "old man" or the "flesh," and on the other the passages which refer to the "new man," or the "Spirit." This will be seen particularly in chapters six and eight. The seventh chapter presents the state of the Christian, illustrated in Paul, who is fighting his battle against a carnal nature in his own strength, minus the help of the Holy Spirit. It ends with the conclusion: "So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin" (Rom. 7:25). It is such a sorrowful condition that he cries out, "Wretched man that I am! who shall deliver me out of this body of death?" It is a common mistake to take the seventh chapter of Romans as a final statement of Christian experience, without regard to its place in the continuous story which comes to its conclusion in the eighth chapter. If this be the standard of experience, then are we back with Peter and the others before Pentecost, living in bondage to the old life. But it is not, as the eighth chapter and Paul's oft-repeated exclamations of triumph plainly show.

The distinction between grieving the Spirit and quenching the Spirit may be well shown in this connection. The Christian who is living up to his privilege of victory over evil habit may grieve the Spirit by yielding, under temptation, to that which has ceased to be his manner of life. Whereas, one who, professing to follow Christ, but whose carnal nature, like the Corinthians, is in bondage to evil habit, quenches the Spirit. The word, "grieve," implies a

very close and tender relationship. An act, even a thought, may grieve the Spirit, for love is sensitive. An act or a thought which becomes a habit may quench the Spirit. The habit which becomes an attitude resists the Spirit, and thus one becomes an out-and-out opponent like the "stiffnecked and uncircumcised in heart and ears," of Stephen's invective, who always resisted the Holy Spirit (Acts 7:51). "Grieve not the Spirit," is Paul's exhortation. James says, "In many things we all stumble" (James 3:2). But we must fight every tendency to yield as we would fight death. Do not for one moment give place to the devil.

What are some of the things which grieve the Spirit? Paul names them in the context: Falsehood, anger, theft—which means more than taking the property of another—corrupt speech, bitterness, wrath, clamour, railing, malice, and unforgiveness (Eph. 4:25-32). In Gal. 5:19-21, he gives a more extended list: "Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like." These all grieve the Holy Spirit. They are the outcropping of the old life. If persisted in they are ruinous both to the individual and the Church, as all history and experience go to show.

Only the immortal love of the Spirit, like a mother with her wayward children, could have suffered so long. What would He not have brought to pass had He not been so hindered! He cannot work; He can only patiently wait, where these sins are practiced or yielded to with frequency. "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die: but if by the Spirit ye put to death the deeds of the body ye shall live" (Rom. 8:12, 13). And here Paul shows the true secret of victory. It is not by mere resolve that we win. The flesh is stronger than we. Peter's resolution and Paul's

struggling did not avail until they came within the full sweep of Pentecost. Truly it is the same as of old: "Not by might, and not by power, but by my Spirit, saith the Lord." "Walk by the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification and redemption" (I Cor. 1:30). "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof" (Rom. 13:14).

2. *We may grieve the Holy Spirit by doubtful, questionable practices.* In human relationships it is the little word, or look, or neglect which grieves love. And the deeper the love, the greater the grief. We do not have to break the moral law before grieving the Spirit. The little fly spoils the ointment, the little foxes spoil the vines. And the little sins, regarded as inconsequential, grieve the Spirit and check His gracious inflow of power. Like runners in the Olympian games, the early Christians were exhorted to lay aside every weight (Heb. 12:1). What were these weights? The out-and-out "sin which doth so easily beset us," is mentioned separately. Therefore, the weight must be some unnecessary encumbrance such as the extra impedimenta of the runner. It may not be regarded as sinful, and yet it hinders. He who is eager to win the race will lay it aside. He who would enjoy the fulness, love and power of the Spirit cannot engage in some things which others practice, apparently with impunity.

Doubtful habits, questionable amusements, about which controversy has raged have hindered the progress of the kingdom in every community in Christendom. It is a question whether even the saloon has hurt the Church so much as these. Most of the destruction caused by the saloon has been wrought outside the Church. Occasionally a home was

broken up inside the Church; occasionally a drunkard could be found among the membership of the Church. But these were exceptions. While the spirit of the world usually expressed in questionable amusements, but by no means confined to them, has invaded the churches with a deadly blight that has killed the spiritual life of multitudes everywhere. Let the membership roll of any representative Church or Bible School be examined and notation made of losses sustained by the inroads of these practices, and the appalling results will be at once apparent.

Subtle and gradual in its working, the spirit of the world is all the more deadly in its effects. It is mildew and moth combined. The spiritual death which follows is so complete that the individual is utterly impervious to the most fervent appeals. Verily, it is true: "she that giveth herself to pleasure is dead while she liveth" (I Tim. 5:6). As Atalanta, stooping to pick up the golden apples dropped by Hippomenes, lost the race, so do Christians, who stop to take in the pleasure of the world, often miss the prize of the high calling of God in Christ Jesus.

Take the dance, for example. It is practically impossible to interest a lover of the dance in the program of the Church. To such an one the Church is dull and uninteresting; attendance is perfunctory and irksome. The Holy Spirit has been not only grieved but quenched. The Christian experience has been surrendered for a mess of pottage. Furthermore, homes have been broken up, unspeakable crimes committed, and lives snuffed out in every community of any size through the influence of the dance. But the church member who wishes to carry the world in one hand and the Church in the other often makes an excuse by saying: "We do not go to those places and associate with that class. We have our own select group; we do not drink and carouse." The question may well be asked, "How can you

know that the young man dancing with your daughter in the select crowd is not a moral leper? " Family distinction and dress prove nothing in many cases. Young women of sororities and clubs express themselves as preferring the public dance, since there they are privileged to select their partners, while in the private dance they cannot do this. Besides, even in the select circle an institution is endorsed which is almost universally associated with vice and crime.

Why should Christian people be forever dominated by the standards of the world? Are they not resourceful and capable enough to inaugurate programs far better than those of the world, for recreational purposes? There are at the present time games and recreational programs which far outstrip the dance and cards in their ability to give enjoyment. The summer conferences for young people, for example, give such enjoyment, along with their study programs, that they are growing in interest and attendance by leaps and bounds. The young people return with entirely new ideas of play and the meaning of recreation. Many people dance because they do not know what else to do. They need to be taught how to play. One great business of the Church is to teach its people how to play. As far as possible the Church should provide for the social life of its members, particularly its youth.

A practice which apparently does not harm the individual who performs it may be very hurtful to others. In this the Christian should be governed by the law of love. Such a practice was that of eating meat which had been offered in sacrifice to idols, which Paul discusses in the fourteenth chapter of Romans and the eighth and tenth chapters of I Corinthians. The meat which had been offered as sacrifice to idols was later placed in the market for sale at a lower price. Many of the Christians, being poor, were more able to purchase this for food than they were the more expensive

meats. But there were other Christians with tender consciences who did not believe this was right. The meat itself was not damaged particularly by being offered to the idol, but its association with the idol made it repulsive to many. Others claimed that their liberty in Christ gave them the right to eat this meat.

Notice how Paul directs attention to the primary thing, the guarding of another's faith: " But take heed lest by any means this liberty of yours become a stumbling-block to the weak. For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore if meat causeth my brother to stumble, I will eat no flesh forevermore that I cause not my brother to stumble " (I Cor. 8:9-13).

We must not forget that this is the language of the man who fought for and won the freedom of the early Church from the bondage of Judaism. Only a man as great as Paul could give the following instruction which many who boast of their liberty in the Church would do well to heed: " For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another " (Gal. 5:13). Those who are keen on standing for their rights should know that there is a higher right, that of self-denial. And he who does not practice it cannot reach the standard of Paul and Christ, cannot come into the full possession of the Spirit. The higher life means higher responsibilities as well as greater privileges.

Not only do questionable practices blight the spiritual lives of those who practice them, and wound the consciences of many Christian people, they also form one of the greatest

hindrances the personal worker faces in winning the unconverted to Christ. People of the world realize the distinction that should exist between Christians and those without. They may engage in practices which they feel Church people should not do. And they are keen to observe and quick to say what they think. "The members of the Church," they say, "engage in the same practices we do; why should we come into the Church?" Said an indignant mother when she was invited to confess her Saviour: "My Church neighbours leave their children to play around my place, for me to worry over, while they attend their card parties."

Should a Christian ever do what the world regards as wrong? What is the Christian standard of conduct? "For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well and suffer for it, ye shall take it patiently, this is acceptable with God" (I Pet. 2:19, 20). Again, "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear; having a good conscience; that wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil doing" (I Pet. 3:15-17).

The matter of a good conscience is emphasized here, as in other places. Baptism is the answer of a good conscience toward God (I Pet. 3:21). One should also have a good conscience toward those without. Paul could say: "Herein I also exercise myself to have a conscience void of offense toward God and men always" (Acts 24:16). Speaking to the Roman Church concerning the eating of meat, he raises the following standard of conduct: "For if because of meat

thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well pleasing to God, and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offense. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in the thing which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin" (Rom. 14:15-23). A sin against one's own conscience, or an occasion of stumbling to another, whether he be within or without the Church, is a sin against the Holy Spirit.

Nor will it suffice for those who practice the questionable pleasures to say that others in the Church engage in sins far worse. That may be at once conceded. The darker sins have already been listed in this study. And concerning them the apostle says: "Those who practice such things shall not inherit the kingdom of God" (Gal. 5:21). The faithful witness will warn men, in season and out of season, against these sins. But we are considering in the present instance the hindrances to the higher life of power and victory in the Holy Spirit. Surely one who wishes to come into the possession of all that God has prepared for His people, will not excuse himself by reviewing the sins of others. The word of the apostle may be invoked to correct such an attitude. When speaking of certain people who commend themselves he says, "But they themselves, mea-

suring themselves by themselves and comparing themselves with themselves, are without understanding" (II Cor. 10:12). To live without reproach, to adorn the doctrine of God, this is the privilege of the follower of Christ.

The life of separation from the world is the price of spiritual life and victory. While there have been great advances in moral progress since the days of the apostles, so that in many ways the Christian does not have to oppose those without, nevertheless, the world is yet far from Christian in all its business, social, political, and even religious life. No one can go all the way with the world and be a Christian. The exhortation still stands, "And be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. 12:2). Christ came to give a new life, to establish a new order among men. This standard of life is as high as heaven. His people must still be "an elect race, a royal priesthood, a holy nation, a people for God's own possession that they may show forth the excellencies of him who called them out of darkness into his marvellous light" (I Pet. 2:9). His people are still the light of the world, the salt of the earth. "But if the light that is in them be darkness, how great is that darkness; and if the salt has lost its savour, wherewithal shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men."

The loss of spiritual discernment and perception, resulting in failure to appreciate the wealth of the divine resources, is not the least of the penalties invited by a refusal to separate one's self from the world. Living in the lowlands amid the fog and miasma of the world, how can one see the land of far distances and the king in His beauty. Such a vision is reserved for those who dwell in the heavenlies.

XIII

EXPRESSING THE LIFE OF THE SPIRIT

GRACIOUS SPIRIT, DWELL WITHIN ME

Gracious Spirit, dwell within me—
I myself would gracious be;
And, with words that help and heal,
Would Thy life in mine reveal;
And with actions bold and meek,
Would for Christ, my Saviour speak.

Truthful Spirit, dwell within me—
I myself would truthful be;
And, with wisdom kind and clear,
Let Thy life in mine appear;
And, with actions brotherly,
Speak my Lord's sincerity.

Tender Spirit, dwell within me—
I myself would tender be;
Shut my heart up like a flow'r
At temptation's darksome hour;
Open it when shines the sun,
And His love by fragrance own.

Mighty Spirit, dwell within me—
I myself would mighty be;
Mighty so as to prevail,
Where, unaided, man must fail;
Ever, by a mighty hope,
Pressing on and bearing up.

Holy Spirit, dwell within me—
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good;
And whatever I can be
Give to Him who gave me Thee.

—Thomas T. Lynch.

XIII

EXPRESSING THE LIFE OF THE SPIRIT

WHEN that stern, rugged old Scotchman, Thomas Carlyle, was told that Margaret Fuller had said, "I accept the universe," he exclaimed with a characteristic ejaculation, "I think she'd better!" The universe is here whether men accept it or not. Most thinking people wish to find some sort of philosophy for things as they are. We believe the philosophy of the Bible is the most reasonable. God is, therefore the universe. Without going off into controversy it may be said that evolution does not account for the beginning of matter, or life on the planet, or the life of man. A noted writer has called attention to the statement of Herbert Spencer that five essential factors combine in the production of the universe—time, space, matter, force and motion—and has made the observation that all these are found in the first two verses of Genesis: "In the beginning," time; "the heavens," space; "and the earth," matter; "the Spirit of God," force; "moved upon the face of the waters," motion. "In the beginning God." Therefore, matter, life, man. Science requires an adequate cause for every effect. The answer is God. The God of Genesis. The God and Father of our Lord Jesus Christ.

God is. Therefore the physical universe, the expression of His infinite wisdom, order and power. "Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for

that he is strong in power, not one is lacking" (Isa. 40:26). The God of the Bible, of the Christian, is able to create the universe as disclosed through the modern telescope.

God is. Therefore the universe of mind. The outward universe is the expression of a supreme intelligence. The unfailing laws that govern are but the regulations of a personal agent whose care extends from solar systems to the sparrow and the atom. The mind of man reflects His wisdom. We have inventors because He was the first inventor. We have builders because He was the first architect. We have writers and poets because He has written His messages and poems everywhere. We have artists because His art will ever lure man to strive for the perfect. The little lad who expressed a desire to help God paint the sky, revealed his kinship with the Eternal. We have musicians because He was the first musician. He not only created the music of the spheres, but put divine symphonies in the heart of man. In all his desire for dominion; in all his creative genius; in all his love of the beautiful, man reveals the truth expressed by the Greek poet: "For we are also his offspring."

God is. Therefore the moral universe. The physical universe which reveals the intelligence and power of God could not express His moral nature. The Incarnation was a necessity. Granting that there is a God of holiness and love at the heart of the universe, the revelation of His moral perfection must be expected. This could not be done in the universe of matter or mind, but in the life of a perfect manhood. Therefore, "The Word became flesh and dwelt among us," that we might behold the moral character of God. The life of Jesus of Nazareth was the reasonable manifestation of God, and a moral necessity for the good of the world. The law might come through Moses, but

grace and truth could come only through Jesus Christ. Men, looking at Jesus, know what God is. "He that hath seen me hath seen the Father." The longer men consider the question the more surely are they convinced of the divine wisdom revealed in the Incarnation. It is not possible for the mind to conceive a better way for God to have revealed His moral nature to the world. The perfect life of Jesus is the answer to the universal longing of the human heart as expressed by Philip: "Lord, show us the Father, and it sufficeth us."

God is. Therefore the Church. Jesus did not remain in the world. He ascended on high that He might express His life through the Church, His larger body. Men do not understand the purpose of the Church. They think of it merely as an institution among other institutions. Like its Founder, it often becomes a stone of stumbling and a rock of offense. But as surely as God is, Christ and the Church are a necessity to reveal His character for the good of the world. And since Christ is no longer seen among men, the Church becomes the one channel for the expression of the life of God, the one medium of a continuous and an increasing manifestation of His moral nature. Back of all things, therefore, is the invisible God, who is essentially a Spirit, ever seeking to express himself in His universe; ever seeking an outlet as inland waters find a channel to the sea; ever projecting Himself as mighty promontories of a continent cleave the ocean.

Here we come upon one of the primary principles of all life—expression by impression. All life is first within, then without, whether in vegetable, animal or spiritual life. Life itself is invisible, mysterious, baffling to the understanding. The biologist, gazing through the microscope, beholds countless cells at work, forming, growing, dividing again and again, ceaselessly; each life, by means

of these cells, taking on the form peculiar to its kind, and thus expressing itself in the physical world. Growth of any given organism is continued and its existence maintained by means of the invisible life force. When this passes out the organism dies; its material form disintegrates into the elements. It was of this mystery that Tennyson wrote:

> *"Flower in the crannied wall,*
> *I pluck you out of the crannies;*
> *I hold you here in my hand,*
> *Little flower, root and all.*
> *And if I could understand what you are,—*
> *Root and all, and all in all,*
> *I should know what God and man is."*

Christianity is the supreme illustration of the principle of impression and expression. The religion of Jesus is preeminently a life. It has been defined as the life of God in the soul of man. And it is in the soul of man in order that it may be expressed in terms of life. Man works out what God has first worked in. This sacred gift from the hand divine is to be manifested to the world as a tree yielding fruit for the glory of the divine husbandman. The Holy Spirit creates the new life within and seeks an expression of all the graces and virtues to reveal the moral nature of God. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light" (I Pet. 2:9).

In order to express the life of the Spirit there must be more than imitation. Christianity is not a religion that apes its Founder. It is true that Christ has left us an example that we should follow His steps. But this exhortation is based on the recognition of the spiritual life. You can no more get Christian expression by imitation

alone than you can get fruit without the tree. And you do not tie the fruit there. It must grow by the life within. The unregenerate man may imitate Christ, but the result will be a form of godliness which denies the power thereof. Lead may be poured into a mould in which silver coin is cast, but that does not make it genuine money. It does not take long to tell the mechanical, perfunctory life from the real. The one walks by rule. The other seeks the expression of the divine life within him, and thus fulfils the law.

John Tyndale has said: "Let Raphael take a crayon in his hand and sweep a curve; let an engineer take tracing paper and all other appliances necessary to accurate reproduction, and let him copy that curve—his line will not be the line of Raphael. Rules and principles are necessary for the guidance of the growing artist and for the artist full grown; but rules and principles, I take it, just as little as geology and botany can create the artist. Guidance and rule imply something to be guided and ruled. And that indefinable something which baffles all analysis, and which when wisely guided and ruled, emerges in supreme excellence, individual genius, which, to use familiar language, is 'the gift of God.'" So in Christianity, rules and principles imply something to be ruled and guided. They do not create life. They help to guide and direct the powers of the spiritual life when they have been fanned into a flame by the breath of God.

The highest ethical code is but mockery to the soul that has not the power wherewith to attain it. In a museum of old-time armour, a visitor was shown the sword of Wallace, and he exclaimed: "I do not see how it could win such victories." "Ah, sir," said the guide, "you don't see the arm that wielded it." Principles, like swords, are useless without strong arms to wield them. A young Italian

knocked one day at the door of an artist's studio in Rome. "Please, madam," he said to the kind woman who opened the door, "let me have the master's brush." The artist was dead, and the boy, filled with a longing to be a painter, thought he could succeed with the master's brush. The good woman, with a sympathetic mind, placed the brush in his hand and he went away. But soon he returned with a look of disappointment on his face. He could do no better with the master's brush than with his own. And the lady kindly said: "My boy, you cannot paint like the great master unless you have his spirit and skill." To all who would live the life of Jesus it may be said: "You cannot live it without His Spirit."

Every Christian is charged to work out his own salvation with fear and trembling—to make the supreme effort to express the life of God which is in him by the Holy Spirit. The whole purpose of the life within is that it may be expressed outwardly. Of what use are right motives and impulses unless they are given expression? To cultivate good thoughts, a forgiving spirit, to indulge in religious ecstasies, and even to pray, are all useless unless through the spirit of obedience they are expressed in terms of conduct. It is not enough to entertain good thoughts, to cultivate scholarship by wide reading and travel; we must express them. It is not enough to have a forgiving spirit: we must express forgiveness. "If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee," is it sufficient to say, "I forgive my brother?" It is not. "Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." He who comes nearest to Christ in expressing the life of God comes nearest perfection, for He was "perfect life in perfect labour writ."

We may count on God to give the life and the impulse, but He will no more work out our salvation for us—the part that we are given to do—than He will harvest the crop which His soil, His rain and His sunshine have grown; than He will dig the coal which through the ages He has been storing up for the use of man. All resources are with Him. Their use is with man. Of what use is a gift unless it is expressed? When asked his definition of genius, Mr. Edison answered: "Two per cent is genius; ninety-eight per cent is hard work." Again he was asked: "Mr. Edison, don't you believe that genius is inspiration?" "No," he replied, "genius is perspiration." To this man, absorbed in his plans, the hours pass like minutes and days fade into night and night gives place again to day without his notice. A noted writer whose mind was so clouded by the power of a deadly disease that he took his own life, left these words: "I have been broken on the wheel of the soul's effort to express itself." He was working out the passion of his soul.

The gift of God is more than a gift of genius for art, music, eloquence, invention. It is the gift of eternal life and contains all the power and passion for the purpose of right living. It is the gift of God in order that we may reproduce the life of Christ and multiply His influence in the world. There are special gifts of the Spirit for doing particular things, but these are quite apart from the one great gift to all who obey the Son of God. The impression, or the inner working of the Spirit, is given in order that His children may work out His salvation in their lives. This is in harmony with man's personality. Self-development, not the development of selfishness, is the plan of God for all His children.

This gift is not to be neglected or ignored. It may be a tiny spark. But it can be fanned into a flame. Let it not

be despised. It is God's bequest to His children, given upon their acceptance of Christ. Every child of God is a partaker of the divine nature, potentially a conqueror, "a god in the germ." With Christ and His passion in the heart, the powers of the soul flow forth as leaping waters, or grow as a living flame. "Neglect not the gift that is in thee." Let not the germ of life lie dormant as seed corn in the hands of an Egyptian mummy. Too many impulses wither away for lack of expression. "Better not to have known these truths of the inner life," says Dr. F. B. Meyer in *Love to the Uttermost,* "if we are content to know them only by an intellectual apprehension, and make no effort to incorporate them into the texture of our character. Few things harden more certainly than to delight in the presentation of the mysteries of the kingdom, without becoming the child of the kingdom."

XIV

THE SPIRIT AND HUMAN PERSONALITY

HOLY SPIRIT, LIGHT DIVINE

Holy Spirit, Light divine!
Shine upon this heart of mine;
Chase the shades of night away;
Turn my darkness into day.

Holy Spirit, Power divine!
Cleanse this guilty heart of mine;
Long has sin without control,
Held dominion o'er my soul.

Holy Spirit, Joy divine!
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded, pleading heart.

Holy Spirit, Truth divine!
Dwell within this heart of mine;
Cast down ev'ry idol-throne,
Reign supreme and reign alone.

—Andrew Reed.

XIV

THE HOLY SPIRIT AND HUMAN PERSONALITY

IN an age which lays such stress on plans and methods, it becomes necessary to study anew the place and importance of personality in the divine kingdom. An eminent historian has said that the accidents of personal character have more to do with the revolutions of nations than either philosophic historians or democratic politicians will allow. The Holy Spirit does not work through machinery, but through men. He does not anoint plans, but men. The tendency of the day is to sink the man in the method or the organization. God deals first with men. "Men are God's method. The Church is looking for better methods; God is looking for better men." In history, personality has been the key to every situation. If environment has influenced men, far more have men created environment. Through Jesus Christ came Christianity; from the Apostle Paul came the greatest interpretation of Christianity; given Martin Luther, we have the Reformation; given George Washington, we have American independence; given Abraham Lincoln, we have the preservation of the Union.

Men talk of God's work as though it were something apart from personality. Things never happen of themselves. There is always a moving force behind all events, and that force is personality. People talk about "the reign of law." In reality law rules nothing. That is, it rules nothing apart from personality. All the laws from Moses and Lycurgus to Blackstone are powerless unless enforced by some person or persons. Law is but the will of the

people crystallized. When it ceases to be the will of the people, it is but a dead letter, a scrap of paper. The laws of the universe should never be considered apart from God. At best they are but God's method of work. Apart from God they would be powerless. They centre in Him, and He upholds them by the word of His power. In Him all things consist, that is, " hold together." Things do not just happen in the universe of God; neither do they just happen in our world where human accomplishments are wrought. But given the right man we have the right conditions. The greatest need of the hour is converted, sanctified, Spirit-filled men. The God-sent man will build a highway in the wilderness; the God-sent man will face a howling mob; the God-sent man will beard lions in their den. The God-sent man often comes out of the most unexpected place, and appears when he is least looked for. But he brings things to pass. Strange forces move out from him. His personality is the centre of the radius of influence, because God has chosen that human agency shall accomplish His work.

Therefore, the Holy Spirit calls, equips, sends forth and supports, human personality.

1. *He calls.* What constitutes a call to the sacred work of the kingdom? When Christ was on earth His simple words, " Come, follow me," fell audibly upon the ears of men. May we be as sure of our calling as those who heard beside the Syrian sea? Will not this same Christ whose Spirit is unconfined be as clear and as definite in His call today? He will. The soul, wholly surrendered to His will and waiting upon Him, will hear His call. But circumstances will govern the nature of the call. He will honour our individuality. " The singularity of our circumstances and the awful singularity of our souls, provide the medium through which we hear the voice of the Lord." With some it will be a deep-seated desire to serve, to dare, to suffer;

to others it will come gradually and sweetly like the dawn breaking over the hills; still others will find themselves in the grip of a mighty force that will not let them go. Isaiah said: "The Lord said unto me with a strong hand." Paul felt that necessity was laid upon him.

A study of the characters of the Bible reveals a variety of circumstances entering into the calls of those times. To Amos it was the need of social righteousness; to Hosea, the love of God for Israel; to Isaiah, dependence on the holiness and greatness of God, in the death of his hero, the king; to Jeremiah, the consciousness of a foreordination to the office of prophet, contrary to his natural inclination; to Paul, the yearning for a satisfaction the law could not give, which was gloriously supplied in the vision of the glorified Christ.

Christ gave a precept, and the Church at Antioch furnished an example of the Holy Spirit's method in calling men. Jesus said, as He looked upon the multitudes and was moved with compassion, because they were like sheep without a shepherd: "Pray ye therefore the Lord of the harvest that he send forth labourers into his harvest" (Matt. 9:38). The Church at Antioch obeyed that injunction of the Master. Luke says, "And as they ministered to the Lord and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then when they had fasted and prayed and laid their hands on them, they sent them away" (Acts 13:2, 3). Not only were they chosen by the Spirit in that atmosphere of prayer where alone He can do His best work, but, "being sent forth by the Holy Spirit" (Acts 13:4), they went on their way, as duly constituted apostles of the Spirit. For, in addition to the Twelve, Barnabas is designated an apostle together with Paul, in the words, "the apostles, Barnabas and Paul" (Acts 14:14). Surely the Holy Spirit who authorized the Great Commission (Acts 1:2) had full

authority to choose and send forth His apostles as ambassadors plenipotentiary. Consider well, therefore, the place of the Holy Spirit in the missionary enterprise.

We must believe in the divine call. "There came a man sent from God whose name was John." Concerning a certain minister who missed his calling, an observer said, "One is called, another sent, but this man went." The Church has ever been afflicted with those who "went." We are in need of leaders everywhere, but may we be spared from those who take it upon themselves to lead, regardless of their fitness for the task.

And their fitness requires that God shall have laid His hand upon them. It is not for us to say just how, but there must be the divine urge, the impulse of the Spirit—"Sent from God." Does anyone imagine that, if every voice lifted in the Church today had been "sent from God," the chaos of the present hour would exist? Hear the Word of God: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." The assurance of being sent is the vital part of our commission. The divine commission is back of all effective service. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:13-15). It is true that every Christian is labouring under the Great Commission. The obligation to obey the last will and testament of Christ to His Church rests upon all. Nor must they wait for some special call before obeying its holy mandates. If they have accepted Jesus Christ; if the joy of His salvation has entered into their souls; if they have had a vital religious experience, they are obligated to make Him known. Yea, they will testify voluntarily, for they cannot but speak the things they have heard and experienced. But for those

whose task it is to dedicate the whole life to such a service in the ministry, or in teaching, or in missionary work, there will come in some way or other the constraint of the Spirit.

2. *The Holy Spirit equips those whom He calls.* When God calls a man to a special task, He takes him through an experience or a series of experiences, to prepare him for his work. Only the divine mind can take into account the forces that shape a soul for a given task. But when the occasion arrives the man and the hour meet. Nothing can hasten it, and nothing can set it back. When Moses slew the Egyptian, he was not prepared to lead Israel out of bondage, although he thought he was. Forty years later, after his desert solitude and the deepening of his life through meditation, he was ready, contrary to his own judgment, to meet the hour which had come. " I will follow thee, Lord, to prison and to death," exclaimed Peter. But he little knew how unprepared he was. Later, in what a pagan poet might call " the fell clutch of circumstance," he passed through a great darkness to the dawn of the resurrection morning, to find that the divine Love had been round about him.

Contemplating the work which Paul did, one sees the very forces in his early life that seemed so antagonistic to Christianity, contribute to his later success. Truly all things worked together for his good. He could say: " But when it was the good pleasure of God who separated me from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway, I conferred not with flesh and blood " (Gal. 1:15, 16).

The Holy Spirit does not obliterate one's personality, but develops and accentuates it. Christianity is the only religion which promises the fullest development of one's personality. The religions of the East, which find expression in this country through Theosophy, Christian Science, and

New Thought, obliterate personality. They are pantheistic, and pantheism has no place for human personality. Even God is regarded as a principle or an impersonal influence pervading all things. Man is not to exist as a separate individual. He passes out into the infinite as a drop of rain is swallowed up in the ocean. The goal of the Hinduist is to be swallowed up in Nirvana. The new selfless psychology also obliterates personality.

This is very well brought out in an excerpt from William McDougall, *The Group Mind,* page 8: " Each man is an individual only in an incomplete sense; that he is but a unit in a vast system of vital and spiritual forces which, expressing themselves in the form of human societies, are working towards ends which no man can foresee; a unit whose chief function is to transmit these forces unimpaired, which can change or add to them only in infinitesimal degree, and which, therefore, has but little significance and cannot be accounted for when considered in abstraction from that system."

The worth of the individual is central in Christianity. Jesus taught that a man was better than a sheep, and that the Father, who numbers the hairs of the head and notices the sparrow's fall, will care for His individual children in life and in death. If He clothes the lilies, He will clothe His children; if He feeds the birds of the heavens, He will feed them; men may destroy the body, but the soul will live with Him. It is not the place of the Spirit to detract from, or obliterate, the individual personality which He has already created. He will lead it forth to its largest possible development. It is just this stamp of individuality that He most values in the kingdom. He has ever used human personality to enrich and further His cause in the world. Even the Bible was given through the medium of human personality. " For no prophecy ever came by the will of man; but

men spake from God, being moved by the Holy Spirit." Noble personalities are the expressions of the Holy Spirit. His particular work is to bring them to perfection. The Bible is made colourful and challenging through the great variety of personalities that move across its pages—men, women and youths of renown. Through their individuality God has spoken. The impress of their lives is indelible. Anything which stifles or hinders or detracts from personality is, therefore, out of harmony with the plan of God.

There are men who, on the other hand, refuse to yield to the sway of Christ because they fear He will take away their own individuality and personality. They wish to be their own masters in order that they may come to the highest self-expression in life. They have misunderstood the meaning of Christ and the place and work of His Spirit. They have misunderstood the words of Paul, for example, when he says: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Gal. 2:20). Certainly Paul was a greater Paul because he yielded his life to Christ. His strong personality has been stamped, not only on the pages of the New Testament, which he helped so largely to write, but on all succeeding generations. This he could never have done had he not been fully yielded to the Man of Galilee. It is an exceedingly serious matter to throw open the doors of the soul and welcome another personality to come and take possession of one's life. Certainly every thoughtful person will want to think very deeply before doing so, for there are spiritual influences that debase personality. Christianity may be judged by its fruit. It has always exalted the individual, bringing him to the fullest and most complete expression of his powers.

This is true because it works in harmony with the laws of his being. There can be no complete self-realization and self-expression without freedom, and the first work of the

Holy Spirit is to make men free. Men become the servants of Jesus Christ in order to be free. Paul was never more at liberty than when he was the bond-servant of Jesus Christ. Some men, like the Jews, claim that they have never been in bondage to any man. But Christ says to all who believe on Him: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free" (John 8:31, 32). "I am the truth," said Jesus. That is, He is reality. And the closer one comes to reality the more freedom he realizes. Life as it exists at the heart of the universe is in Christ. A perfect life in absolute conformity to the eternal principles of reality was His. Held by false ideals and standards of life, man is in bondage. But Christ shows him the truth about life and the possibilities of his own being. Christ breaks the prison bars and releases him from the fetters that have held him in check. Like the fish in the sea or the bird in the air, he reaches the spaces for which he was created.

But all this does not relieve man of responsibility. To surrender to the will of God, to yield constantly to Him, to be plastic in His hand, is but to find our true course, and, under His guidance, move in harmony with the will of the Father, which is our supreme good. A full surrender of the life is necessary in order to prove the will of God for our lives (Rom. 12:1, 2). If the youth would be a sailor he must surrender his life to the sea; if he would be a soldier he must surrender his life to the army; if he would be an artist, a writer, a scientist, he must surrender his life to these things. One cannot know the will of God and do less. Therefore in asking for a surrendered life, Christ is not unreasonable. In this way He teaches, He guides, He develops, but always by the fullest co-operation of the individual. In the surrender of his will to God, Paul did not become a nonentity; he did not allow God to do it all. He

found the will of God for his life " good and acceptable and perfect." But it led him into strange paths. A life of hardship, pain, persecution, homeless wandering, prolonged martyrdom was his. As one reads his recital of his sufferings (II Cor. 11:22-33), it is hard to keep back the tears. Responsibility was heaped upon him. But in losing his life he found it. Erstwhile it had been in bondage to the false and had blighted; henceforth it became a river of blessing whose overflow enriched the world.

3. *The Holy Spirit guides and supports His messengers.* He works in and through consecrated personality. " So they, being sent forth by the Holy Spirit, went down to Seleucia " (Acts 13:4); " And the Spirit said to Philip, Go near and join thyself to this chariot " (Acts 8:29). Ramsay thinks that in many respects the passage in Acts 16:6-10 is the most remarkable in the Book of Acts. Paul and Silas were on the second missionary tour. " And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bythinia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go into Macedonia, concluding that God had called us to preach the gospel unto them."

Here we see the Holy Spirit guiding His servants. In these four verses the divine action is introduced three times. Three distinct occasions brought the guidance of God in three different ways. Twice they were restrained from going in the wrong direction—to Ephesus which lay westward and to Bythinia in a northeasterly direction. Travel-

ling the only other way open, they came to Troas and received the vision of the man of Macedonia, which was the divine constraint put upon them to preach the gospel in Europe. "The whole point of the paragraph is that Paul and Silas were driven on to the city against their own judgment and intention."[1] They wished to continue their labours within narrow limits, but God thrust them out into a new continent.

"Many a time in history," says Dr. Arthur T. Pierson, "has supernatural restraint and constraint changed the course of God's servants. Livingstone assayed to go into China, but God suffered him not, and sent him to Africa to be its missionary general, statesman, explorer. Before him, Carey planned to go to the Great Polynesia in the South Seas, but God guided him to India to lay foundations for giving a vernacular Bible to one-sixth of the people of the world. Judson did go to India, but was driven to Burmah, where he built up an apostolic church for all ages. Barnabas Shaw was thrust out from Boerland, and trusted to God's guidance of his kine and cart, not knowing whither he went, until the twenty-eighth day brought to him the chief of Namaqualand, his 'man of Macedonia,' who literally said, 'Come over and help us.'" Blessed the man who recognizes the Spirit of God in the inhibitions of life. His restraints and denials are as much a proof of His presence as His constraints and affirmations.

When the way is made plain He opens the door for the message and confirms it. "He shall bear witness of me," said Jesus concerning the Spirit, "and ye also shall bear witness, because ye have been with me from the beginning" (John 15:26, 27). "There are three points of view from which this co-witnessing may be considered: (1) The Holy

[1] Archibald McLean, *Where the Book Speaks.*

Spirit witnesses to us of Christ; that is revelation. (2) We witness to Christ by the Holy Spirit; that is declaration. (3) The Holy Spirit witnesses to us and our witness; that is attestation. We cannot properly appreciate His co-witness while any of these is overlooked. We should ourselves truly apprehend Christ only through His gracious help in unveiling our eyes and revealing the power and beauty of the Lord; we should witness to Christ with truth and power only as He endues us for the testimony; and our testimony would lack confirmation and attestation if He did not accompany it with the signs and wonders that only He can work."[1]

The Book of Acts abounds in references to the attestations of the Spirit. Concerning the scattered disciples who first preached at Antioch, it is written: "The hand of the Lord was with them" (Acts 11:21). At Iconium Paul and Barnabas tarried long, "speaking boldly in the name of the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hand" (Acts 14:3). At Derbe, at Lystra, at Philippi, at Thessalonica, at Corinth and at Rome the things which happened to the messengers resulted rather unto the progress of the gospel (Phil. 1:12). At Ephesus a mighty revival came as the result of Paul's emphasis on the Holy Spirit, the very circumstances brought about by opposition to the gospel, resulted in a widespread proclamation of the Word.

It is ever the same. As faithful witnesses proclaim the message, the hand of God is at work in the community, breaking down barriers, clearing the way and opening doors for the success of His workmen. It is true today as it was in the early times: "And they went forth, and preached everywhere, the Lord working with them, and confirming

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[1] Dr. Arthur T. Pierson in *The Acts of the Holy Spirit*.

the word by the signs that followed" (Mark 16:20); "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit" (Heb. 2:4).

The Holy Spirit may not repeat Himself by performing the same wonders in each succeeding age, but His presence is none the less manifest. Men may be confined, but He is unconfined. Nor should we in our judgment set a limitation to His workings. Every worker of experience has learned the mysterious and wonderful ways of what some call "providence," but which is the Holy Spirit confirming the message. These wonders are multiplied on the foreign fields, and the returning missionaries recount them to the great strength and inspiration of the forces at home. Surely God was never more present and never more manifest than today.

XV

THE SPIRITUAL EXPERIENCE OF PAUL

PAUL ON CHRIST

Christ! I am Christ's, and let the name suffice you,
Aye for me too He greatly hath sufficed;
Lo! with no winning words I would entice you,
Paul has no honor and no friend but Christ.

Yes, without cheer of sister or of daughter,
Yes, without stay of father or of son,
Lone on the land and homeless on the water
Pass I in patience till the work be done.

Yet not in solitude if Christ anear me
Waketh Him workers for the great employ,
Oh not in solitude if souls that hear me
Catch from my joyance the surprise of joy.

Yea, through life, death, through sorrow and through sinning
He shall suffice me for he hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

—F. W. H. Myers.

XV

THE SPIRITUAL EXPERIENCE OF PAUL

NOTED characters in history have been dominated by some strong passion. In Cæsar it was ambition; in Nero, the applause of the multitude; Napoleon and the Kaiser were mad for conquest; Columbus was led on by the desire for discovery; Washington and Garibaldi loved liberty; Sir Galahad was seeking goodness; Lord Shaftesbury had a passion for social uplift. But the heart of Paul, as the heart of Job, revealed a passion for God. Expressed in his own words, Paul's overmastering desire was, " that I may know him and the power of his resurrection and the fellowship of his suffering." This all-absorbing passion dominated his whole life. By it his thoughts were governed and brought into captivity to the obedience of Christ. It mastered his feelings, and all his emotions were made to play about the divine personality. It determined his words and actions, and whatsoever he did in word or deed was done to the glory of Him whose he was and Whom he served.

The third chapter of Philippians is a study in introspection. There Paul lays bare his heart and gives us a revelation of his own soul. What mighty deeps are therein disclosed; what fires, struck into flame by the divine spark; what forces struggling for mastery as armies in action; what victory when the persecuting Pharisee becomes the bond-slave of Jesus the Christ. Gone forever his boast in heredity and environment. All that was gain to him in reputation, influence and association; attainment under the

law, which was his pride as a Pharisee; books over which he had spent his best hours; friends upon whom he had leaned; the city which claimed the admiration of every Jew; the country of his fathers to which he had come for a lifelong stay; promise of worldly affluence; leadership among a people who had furnished the prophets of the ages—all these he gladly surrendered; all these he counted but refuse; all these he left with the determination of Moses who forsook Egypt, and of Jesus who resolutely set His face to go up to Jerusalem.

What led this man to the high renunciation of "laying in dust life's glory dead"? What moved him to count all these things to be loss? There had fallen across his pathway the wondrous vision of the Son of God. In beholding Christ, Paul had seen all great visions in one. The light of the knowledge of the glory of God was in that face. It was, indeed, the heavenly vision—"a light ne'er seen on sea or land." Holiness was there; grace and truth were there; and love that wooed and won the heart of the man that was a man. In that fair vision of the glorified Christ, which was the vision of a life, Paul saw the possible fulfilment of yearnings and aspirations which Judaism had never satisfied, but which could be realized in the knowledge of a person who had incarnated in Himself whatsoever things were true, honourable, just, pure, lovely, gracious, virtuous and praiseworthy. He yielded himself with utter abandon, and henceforth there held sway that strong personal friendship between Christ and Paul, greater than that of Jonathan and David; of Damon and Pythias; of Gœthe and Schiller—a wonderful love passing the love of women.

"Love took up the harp of life and smote on all its cords
with might;
Smote the cord of self, that trembling, passed in music
out of sight."

There is no study in the field of religion more enriching in content and more promising in its significance and implications than that of Paul's personal relationship to Christ. It is example and inspiration for every Christian and will be to the end of time. Hence it will be profitable to inquire into what he calls "the excellency of the knowledge of Jesus Christ my Lord." What sort of knowledge was it that he thus assiduously sought to the end of his days?

Was it knowledge of the earthly life of Jesus? The epistle to the Philippians was not written until late in Paul's life. He must, at that time, have been in possession of all available facts concerning Christ's sojourn in the flesh. It is thought that he never saw Christ before His glorification. Be that as it may, he must have gleaned all possible information from eye-witnesses. There is a very illuminating passage in the Galatian letter, where he relates that after his visit to Arabia, he returned to Damascus and, after three years, went up to Jerusalem to see Peter, and tarried with him fifteen days. Imagination would be dull not to see what occurred in the home of Peter. No personal visit to the home of another was ever fraught with more interest. It was a conference from beginning to end. Peter told the story as he knew it from the day that Andrew led him to Jesus on the banks of the Jordan, and Paul drank in the wonderful story as thirsty land might drink the water from the hills. The hours passed swiftly; shadows of evening came all too soon. Often dawn must have found them still together, speaking in subdued tones. For fifteen days Paul was all attention. So from Peter, and from the other eye-witnesses, too, Paul gleaned all available facts of the earthly life of our Lord—a wealth of information which he carried, not in a volume in his pocket, but bound up in his heart and part of his life forever.

Now, if Paul had all this information when he wrote the Philippian letter, why did he say that he was still seeking to know Christ? Because he was seeking a higher knowledge. A knowledge, however, of which the historic facts of Christ's life were the basis. He had already written the Corinthians: "Even though we have known Christ after the flesh, yet now we know him so no more." It cannot be that he meant by such language to ignore the Incarnation. He meant that Christ had entered into a new relationship with His Church, of which the Incarnation was the foundation, and truly "Other foundation can no man lay." The historic Christ is the foundation of that temple which is built for the habitation of God in the Spirit. The New Testament contains the germ and the norm of all true spiritual development. And yet this was not the knowledge that Paul was now seeking.

Was it knowledge of a superior system which moved him to such fervid zeal? Trained in the school of Gamaliel, Paul's mind was steeped in Pharisaic philosophy. A citizen of Tarsus, the seat of a great university, he was well acquainted with Greek and Roman thought. The intellectual systems of his day were not foreign to him. He had grappled with them. Like the former Saul, he stood head and shoulders above his tribe in intellectual attainment. That the mind of Paul was fully satisfied by Christianity is evident. But it was not mental satisfaction he was now seeking. We cannot divorce Christianity from right thinking. And yet it was not the intellectual side of Christianity that first appealed to Paul, but the arresting voice of Christ appealing to heart and conscience—"Saul, Saul, why persecutest thou me?" Are we not making a colossal blunder when we deal with men as though they were all intellect?

It is one thing to know about Christ. It is quite another thing to know Christ. Paul's desire was to know Him. In

his last message he said, "I know him whom I have believed." The friends of Christ often misquote these words of Paul. In a class over which Rabbi Duncan was presiding a student quoted the text as it is often used, "I know in whom I have believed." "Repeat that passage!" said the rabbi. He gave it as at the first. "My dear sir," interrupted the rabbi, "you must never let even a preposition come between you and your Saviour!" John Oxenham has given the same thought with an accent which may well be remembered:

"Not what, but Whom I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man can give.

"Not what but Whom.
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive.

"Not what I do believe, but Whom.
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?

"Not what I do believe,
But Whom!
Not what,
But Whom!"

The critics of Christianity often attempt to master the situation by making an exhaustive study of historical Christianity. Thus Voltaire, Renan and Neitzsche knew about Christ, but, alas, they did not know Him. The difference in knowledge here is not a difference in intellect, not a difference in degree, but a difference in kind, an entirely new world, unknown to the unbeliever. It is one thing to

know about Christ as one knows about Julius Cæsar. It is quite another thing to say with Paul, "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." You can never discover the soul by dissecting the body. It is one thing to learn, quite another thing to come to the knowledge of the truth.

Once again, if it was not historic knowledge of Christ, and not a superior system which Paul was seeking, what could have been the knowledge he still sought with such passionate earnestness in the closing years of his life? *Why, it was an experimental knowledge*—knowledge of the risen, living, abiding, indwelling Christ, by daily experience in union with Him. Knowledge of Christ as a personal presence here and now, and not an influence merely from a distant country and a by-gone age—this is our supreme privilege and glory, as it was of Paul. That the most marvellous influence from any personality in the world's history does reach us from that far away time and place, no one can question. But the glory of the Christian life is the indwelling presence of Him who is alive forevermore and who brings the glory of His character into the souls of His people. This has been appropriately called "the peculiar excellence of our religion." It is Christ in you the hope of glory.

It will be profitable to inquire into the method and nature of this knowledge, the quest of which became the ruling passion in the apostle's life.

As to method, this knowledge came as the result of experience in the line of obedience to the revealed will of Christ. Paul had seen Christ in the glory, and while that vision ever remained the inspiration of his life, he ever yearned for the knowledge which came increasingly in the "fellowship of his suffering." Thus the cross became his

crowning glory. One class of men, beholding the cross, might say concerning Christ, "He was a blasphemer." Others might say that He was a common criminal. Still others might vulgarly say, "He got what was coming to Him." But Paul, beholding the "jagged beam blood-drenched," said, "He gave Himself for me." His heart was broken.

Henceforth he could not live to self. The objective cross became the subjective power by which he was transformed from Saul the proud Pharisee to Paul the flaming herald of the cross. To him to live was Christ, to die was gain. His whole being went out in adoring love to Christ. The quest of that knowledge was the very romance of his life. Man never wooed woman with a zeal more intense than the zeal of Paul in seeking the face of his adorable Lord. Each new venture of faith was to him the means of a larger, richer knowledge of Christ, who was always present to share with His servant the travail of death and the triumph of resurrection. Thus he became what Martineau called, "The travelled ambassador of Christ who snatched Christianity from the hands of a local faction and turned it to a universal faith; whose powerful word shook all the gods from Cyprus to Gibraltar, who turned the tide of history and thought, giving us the organization of Christendom for the legions of Rome, and for Zeno and Epicurus, Augustine, Eckart and Luther."

There is no new method for knowing God. Obedience is still the organ of spiritual knowledge. He that willeth to do shall know the doctrine. It comes of bearing the yoke with Christ and experiencing the passion of the cross. Men can speak with conviction when, in sacrificial service, they find Him "nearer to them than breathing, and closer than hands and feet."

Thus we come into the possession of the higher knowledge

which no one can take from us by argument. It does not need to be proved. It is self-evident. It does not need to be proved any more than it is necessary to prove that roses are fragrant, or the sun gives light, or that the mother loves her child. This knowledge is not syllogistical. It is intuitive. There is in the human soul the God-implanted religious instinct—that faculty of the soul which comes into possession of its knowledge, not by the inductive method, but by experiences which are far deeper than logic; experiences akin to those of the thirsty man who drinks and is satisfied, albeit he cannot explain how water slakes thirst; of the hungry man who eats and is strengthened, although he cannot explain the processes of physiological chemistry. And yet if science is the classification of phenomena, what could be more scientific than the classification of experiences in the Christian life; classification according to faith; classification according to prayer; classification according to sacrifice? Answers to prayer are so numerous, manifestations of God so varied that when they are classified and subjected to the most rigid tests, every fair-minded person must conclude that there could be no possibility of chance happening.

There are those who approach Christianity from the standpoint of science. If with all their heart they truly seek Him they will surely find Him, as did Romanes. But when they have found and tested Him in the school of experience, they will come to see that one who approaches Christianity purely from the scientific side is as one who endeavours to look through art glass windows into some great cathedral, when, by entering, he might behold the inner glory and catch the vision upon those very windows, intended only for those who stand within.

Thus by vital union with the living Christ in the experiences that come of obedience, of faith, of prayer, of

sacrifice, do we know Christ with a knowledge that transcends all earthly philosophy. There is a "radiancy divine" that fills the soul and scatters all unbelief. We not only know, but we know that we know. And the beauty about this kind of inner consciousness is that it is attested by the written Word. We know the Bible is true because we find it true in experience. Some may doubt that the ravens fed Elijah. We know that God has fed us in ways quite as strange. Some may deny the miracle of the oil and the meal at Zarephath. We know that the supply has not failed us. The manna from heaven falls daily in the camp of God's elect. Some may say that God did not wrestle with Jacob. We know that through the long hours of many a night He has wrestled with us, and in the gray dawn when all our strength was gone and we were prostrate in the dust He blessed us there, and though we went limping on our way, we leaned upon His mighty arm. Some may say that Jesus did not walk upon the sea. We know that He has walked to us across the sea of years, that He has come when all our strength was gone battling with wind and wave, that He has come at the darkest hour of the night, asserting His Lordship, and treading the waves of opposition beneath His majestic feet. Yea, He still comes and His love brooks no obstacle. Some may say that God did not raise Christ from the tomb of Joseph of Arimathea. But we know that the power of His resurrection is at work in the world after nineteen hundred years, raising humanity from a death worse than physical and giving them the abundant life.

The Christ is calling to us across the years. Yea, His foot is upon our threshold. By His Word, His Spirit and His Providence He calls; out of the deeps of His own infinite love He calls, "Come unto me, Learn of me, Follow me." He has yet more knowledge of Himself to impart.

From His Word more light is yet to break. But it will dawn only upon those who obey Him. To all who would serve Him in the forsaken rural districts of our nation; in the festering cities where spiritual night hangs dense and heavy on the yawning mouth of the dark abyss; in continents where teeming millions perish without a ray of light or hope—to all who would seek Him in sacrificial service would He reveal Himself. He is calling. What is gold or fame or pleasure compared with His friendship? Behold the vision of His face! Behold the challenge of His cross! When Saul was anointed king of Israel and went out to his great task, the record says there went with him a band of valorous men, "Whose hearts God had touched." Of such sort were the knights who followed Arthur—"In that fair order of his table round!" And such, too, was that little company in the cabin of the *Mayflower* who did with vision wide and courage great go forth to found a "Church without a bishop and a state without a king." But highest in the line of noble spiritual lineage do we place the name of him who said, "When it was the good pleasure of God who separated me from my mother's womb and called me through his grace to reveal his Son in me that I might preach him among the Gentiles; straightway I conferred not with flesh and blood."

XVI

PRAYING IN THE SPIRIT

GUEST OF MY SOUL

Dwell evermore within me, Holy Guest,
Nor need I make beyond thee more of quest,
For in thy sweet companionship is rest.

Thy brooding presence over space was known
Before the universe from naught had grown,
Or erstwhile all the beauteous stars were strown.

In human hearts through ages thou hast dwelt;
And human spirits thy sweet influence felt
Wherever they in penitence have knelt.

On hands of chosen ones thy tongue of fire
Has dwelt in power to comfort and inspire,
To guard and help amid all dangers dire.

On mortal spirit thou hast made impact
So close that nothing more of joy it lacked
As onward o'er the heavenly way it tracked.

Thy words of fire upon the sacred page
Have lighted up the steps of youth and age,
And yet the learning of the world engage.

So, now dwell with me through the weary years;
Lead gently through all trials, toils and tears,
Till, spirit freed, celestial portal nears.

—Aaron Prince Aten.

XVI

PRAYING IN THE SPIRIT

THE promise of our Lord that to every prayer of His disciples made in His name an answer would be given, has occasioned no little questioning. When men pray, making use of Christ's name, and do not receive an answer, they begin to doubt His Word. Surely there must be some misunderstanding of what He meant when He taught that prayer should be made in His name. That He did not attach any magical significance to the use of His name is evident.

In the Scriptures names have more than an ordinary significance. They usually stand for nature or character. Thus, the name "Jacob" means "cheater" or "supplanter," but when, after his wrestling experience, that patriarch became a changed man, he was given the name "Israel," in keeping with his new nature. The name of Christ suggests the nature of Christ. When men are baptized into His name they are baptized into His nature, His life, His spirit. They thus become "partakers of the divine nature" (II Pet. 1:4). To pray in the name of Christ, therefore, is more than the mere employment of His name at the end of the prayer. It is the life surrendered to Him, merged in Him, and moving in harmony with His will. It is to pray in His nature.

Since through the Holy Spirit our new nature is bestowed—as we are also baptized into His name—He becomes the sphere of our living and, hence, our praying. So, St. Paul exhorted the Ephesians to stand firm with the

whole armour of God and " with all prayer and supplication praying at all seasons in the Spirit " (Eph. 6:18). Thus, also, Jude urges: " But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God." One of the first results of the incoming of the Spirit is the creation of a prayer passion. Real prayer is born of the Holy Spirit. " And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication " (Zech. 12:10).

The natural man does not know how to pray. Even St. Paul said concerning Christians: " For we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God " (Rom. 8:26, 27). Prayer moves in a circle. It moves from heaven, is suggested to the saints on earth by the Holy Spirit, and rises to the throne of grace where Christ hears and interprets it to the Father. There are three intercessors: the Christian, the Holy Spirit and Christ. No prayer which passes through all three can remain unheeded or unanswered. The answer may be delayed. For, as Dr. J. H. Jowett has said: " It takes time for God to grow choice flowers." Again, the fact that He does not answer some of the prayers of His children is proof that He is answering the deeper needs of their nature, and, hence, their deepest prayers.

Nothing is more needed in the Church than a passion for prayer. But until the Spirit is given His rightful place that passion will never be born. Men may say their prayers; they may have the best forms of private and public devotion; but until they are driven to their knees with

groanings unutterable by the divine urge of the Spirit, they will never pray. A burden of soul that will not let one rest, a sense of depression, of sheer desperation, has often sent one to his knees to pray through. The Spirit may move upon men by breaking down their confidence in themselves and showing them their insufficiency. In such hours one may, through utter abandonment, place himself exactly where God can begin to use him. When all human plans are smashed, then He may show what He can do. Out of our wretched failure may come His victory. How true this has been in the history of God's work with men. Krumacher has said: "God often lets His people reach the shore as on the planks of a shipwrecked vessel. He deprives us of the cisterns, in order to make us drink of the fountains of living waters. He frequently takes away our supports, not that we may fall to the ground, but that He Himself may become our rod and staff. The embarrassments of His people are only the festive scaffoldings on which His might, His faithfulness and His mercy celebrate their triumph."

The Spirit can kindle the prayer passion only in the hearts of those who are fully yielded to Him, and who make prayer the purpose of their lives. "No man," said Bishop Hamilton, "is likely to do much good in prayer who does not begin by looking upon it in the light of a work to be prepared for and persevered in with all the earnestness which we bring to bear upon subjects which are in our opinion at once most interesting and most necessary." If prayer be regarded as a mere compliance with a dull and mechanical habit, a petty performance, tame, short and superficial; if it be "little else than the half-passive play of sentiment which flows languidly on through the minutes or hours of easy reverie," it will bring no soul to the heights and result in no great victory for God. The

conception of Coleridge was, that "the act of praying is the very highest energy of which the human mind is capable; praying, that is, with the total concentration of the faculties. The great mass of worldly men and of learned men are absolutely incapable of prayer."

The great men of the ages who changed the natural course of events and effected mighty transformations for God have left us examples of real praying which should prove an inspiration to any Christian, no matter how trying the circumstances of his life may be.

Christ maintained an unbroken fellowship with the Father. He eagerly sought every opportunity for communion. Rising a great while before day, He went out into the desert place to pray. He often continued all night in prayer. He faced every crisis of His life with prayer. He prayed at His baptism, in His temptation. Before calling His apostles He prayed all night. He did likewise when He faced the great crisis of His ministry. In the upper room, in Gethsemane, and on the cross, He prayed. Ascending to the right hand of the Father, He ever liveth to make intercession for His people.

The early Church gave itself mightily to prayer, and prevailed. Returning from the place of Christ's ascension, the disciples continued with one accord in prayer until Pentecost came and they were clothed with power from on high. The converts on Pentecost continued steadfastly in prayer. Peter and John observed the hour of prayer and went to the temple to pray. After they were threatened by the authorities they returned to their own company and reported all that the chief priests and elders had said unto them. The group prayed with such earnestness that the place was shaken.

Paul lived on his knees that the Ephesians might comprehend the measureless reaches of the divine love and

" be filled with all the fulness of God." Epaphras gave himself to most earnest intercession that the Colossian Church might " stand perfect and complete in all the will of God."

In his book, *Power Through Prayer,* E. M. Bounds gives the names of mighty men of prayer:

Bishop Andrews spent the greater part of five hours every day in prayer and devotion.

Sir Henry Havelock always spent the first two hours of each day alone with God. If the encampment was struck at 6 A. M., he would rise at four.

Earl Cairns rose daily at six o'clock to secure an hour and a half for the study of the Bible and for prayer, before conducting family worship a quarter to eight.

Charles Simeon devoted the hours from four till eight in the morning to God.

John Wesley spent two hours daily in prayer. He began at four in the morning. Of him, one who knew him well wrote: " He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining."

John Fletcher stained the walls of his room by the breath of his prayers. Sometimes he would pray all night; always frequently and with great earnestness. His whole life was a life of prayer. " I would not rise from my seat," he said, " without lifting my heart to God." His greeting to a friend was always: " Do I meet you praying? "

Payson wore the hard-wood boards into grooves where his knees pressed so often and so long. His biographer says: " His continuing instant in prayer, be his circumstances what they might, is the most noticeable fact in his history, and points out the duty of all who would rival his eminency. To his ardent and persevering prayers must no doubt be ascribed in a great measure his distinguished and almost uninterrupted success."

John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight or ten hours in prayer. He kept a plaid that he might wrap himself when he arose to pray at night. His wife would complain when she found him lying on the ground weeping. He would reply: " O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them! "

The Marquis DeRenty, to whom Christ was most precious, ordered his servant to call him from his devotions at the end of half an hour. The servant at the time saw his face through an aperture. It was marked with such holiness that he hated to arouse him. His lips were moving, but he was perfectly silent. He waited until three half hours had passed; then he called to him, when he arose from his knees, saying that the half hour was so short when he was communing with Christ.

Archbishop Leighton was so much alone with God that he seemed to be in a perpetual meditation. " Prayer and praise were his business," says his biographer. Bishop Ken was so much with God that his soul was said to be God-enamoured. He was with God before the clock struck three every morning. Bishop Asbury said: " I propose to rise at four o'clock as often as I can and spend two hours in prayer and meditation." Samuel Rutherford, the fragrance of whose piety is still rich, rose at three in the morning to meet God in prayer. Joseph Alleine arose at four o'clock for his business of praying till eight. If he heard other tradesmen plying their business before he was up, he would exclaim: " O how this shames me! Doth not my Master deserve more than theirs? "

One of the holiest and most gifted of Scotch preachers says: " I ought to spend the best hours in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into a corner. The morning hours from six to eight are the most uninterrupted and should be thus employed. After tea is my best hour, and that should be

solemnly dedicated to God. I ought not to give up the good old habit of prayer before going to bed; but guard must be kept against sleep. When I awake in the night, I ought to rise and pray. A little time after breakfast might be given to intercession." This was the praying plan of Robert McCheyne.

Dr. Judson's success in God's work is attributable to the fact that he gave much time to prayer. He says on this point: "Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours every day not merely to devotional exercises but to the very act of secret prayer and communion with God. Endeavour seven times a day to withdraw from business and company and lift up thy soul to God in private retirement. Begin the day by rising after midnight and devoting some time amid the silence and darkness of the night to this sacred work. Let the hour of opening dawn find thee at the same work. Let the hours of nine, twelve, three, six, and nine at night witness the same. Be resolute in His cause. Make all practicable sacrifices to maintain it. Consider that thy time is short, and that business and company must not be allowed to rob thee of thy God." Impossible, say we, fanatical directions! Dr. Judson impressed an empire for Christ and laid the foundations of God's kingdom with imperishable granite in the heart of Burmah.

But time would fail us to tell of David Brainerd in the American wilderness, praying until the savages were transformed from the lowest besotment to pure, devout and intelligent Christians; of George Mueller, who through long years fed, clothed and housed over seven thousand orphans purely through prayer, without soliciting so much as a penny; of Hudson Taylor, who through prayer led over eight hundred missionaries to China; of Livingstone, going out to God on his knees in the savage wilds of the African jungle; of John G. Paton and the transformation of the

New Hebrides; of Ray Eldred and that noble group who have wrought miracles for God in the Belgian Congo; of Albert L. Shelton and James C. Ogden laying siege to Thibet and claiming it in prayer for their King; of Ashley S. Johnson, who through a life of prayer and infinite patience built a school for the poor boys of the South and taught them how to pray; of that devout company on every mission field and in every land who walk with God and feed on the hidden manna and whose empty hands, reached forth to God, are filled with the living bread for famished souls.

But we do not need to depend upon others alone for the value of prayer. The humblest soul may reach out the hand of faith and touch God. There is every encouragement for the followers of Christ to pray. He who said: "And, lo, I am with you," also declared: "All authority hath been given unto me in heaven and on earth." Answered prayer is a reality, not a guess. God is not reduced to the point of a syllogism. We may know His presence and reality through prayer. Some things may just happen on occasion. But when through many years clear, definite answers come to specific requests under all kinds of circumstances it is no matter of chance happening. Answers to prayers are the daily occurrence of those who live the prayer life. They have established a line of communication with heaven more sure than the telegraph or the radio. Neither are they afraid that the next scientific announcement will destroy the Bible or their faith. They can face every sceptic from Pentecost to the present time with the sureness of a conviction born of personal knowledge.

Never was there greater need of prayer than today. In an audience of more than three hundred representative Church people, meeting in a university town, only sixteen indicated that they followed the habit of daily Bible reading

and prayer. Every religious leader knows that the number of Church people who pray is very small in comparison with the membership of the Church. This is the true index to the weakness of present-day Christianity. One need look no further or make comprehensive surveys. It is here, and nowhere else. A prayerless life is a powerless life, it matters not what other accomplishments one may have. Every spiritually-minded leader is dealing with a majority who have no perception or appreciation of spiritual things. "The age may be a better age than the past, but there is an infinite distance between the betterment of an age by the force of an advancing civilization and its betterment by the increase of holiness and Christlikeness by the energy of prayer."

The Spirit of God, the Word of God, and the Providence of God, all unite in calling the Church to prayer. "The situation occasioned by the great war," says Mr. John R. Mott, "presents the largest and most insistent call to intercession which has ever come to the Christian people of the world." The greatest need of the hour is not efficiency, not organization, not conferences, not brilliancy, great as the need for these may be, but daily, persistent, heart-searching prayer and waiting upon God. Ruth Paxon, of China, said: "We need a hundred times more prayer." Robert E. Speer pleads: "If fifty men of our generation will enter the holy place of prayer and become henceforth men whose hearts God has touched with the prayer passion, the history of the Church will be changed." It is sometimes said in a crisis: "I have done all I know to do: there is nothing left but prayer"—as though prayer were the last means to be resorted to, whereas, it should be the first and strongest weapon. By the prayer of the humblest saint forces may be released in the remotest parts of the earth, which never could have been made free.

Mere formalities will not answer the purposes of this hour. The hard crust of our natures must be broken through. The fountains of the deeps of our being must be stirred. The man who can find words to express the thoughts and emotions of his soul at this time thinks and feels very superficially. Words may be a hindrance in prayer. One may talk so much that God cannot speak to him. As in the shadow of some great affliction the soul sits dumb, so should we often be silent before Him until He finds the heart and has His way with us. Then does the soul bound upwards as "the wild cataract leaps in glory." The soul does not deal in formalities when one prays through and stands face to face with the living Christ.

In the old, Galilean, days the Lord Jesus at every opportunity led His disciples to some quiet retreat, apart with Himself. Sometimes it was a shady dell; sometimes, the river's winding course; again, it might be a mountain fastness from which blue Galilee could be seen gleaming like silver in the light of the moon. How tenderly He opened His heart to them. Behold, what lessons have come to us from Hattin, and Hermon, and Olivet, and the Upper Room. Gone are those memorable days—gone forever. But the Son of man has broken through the barriers of the flesh and His earthly limitations. He now fills all things with His risen and glorified life. The living Christ through His Holy Spirit is calling His chosen ones, even as He called them of old, to come apart with Him. His voice is heard by His own amid the shadows of this night, calling, ever calling. To keep tryst with Him, to come early and regularly before Him, with open Bible, awaiting the impulse of His Spirit and the vision of His glorified face is to be comforted, strengthened and made invincible.

Prayer steadies and holds one to the will of God. We need poise and equilibrium in life and work. We are lop-

sided. There is much running to and fro. Such restlessness and waste of energy was never known. Things have tyrannized us until we know not our lives are our own. Only he who dwells apart with the Master will be calm. Only he who waits upon the Lord will renew his strength. Abiding in Him and doing His will, we shall not be moved. In a day when all creation groans with the pangs of unutterable anguish; with the distress of nations in perplexity for the roaring of the sea and the billows, men fainting for fear and for expectation of the things which are coming on the world; when empires crash and fall, the children of God possess a kingdom which cannot be shaken. Jesus has prepared for His people a place of refuge—the secret place of the Most High. " For in the day of trouble he will keep me secretly in his pavilion; in the covert of his tabernacle will he hide me."

Let us pray. By the life, words and example of the Son of God; by the triumphs of the early Church through prayer; by the sacred memory of God's victorious saints; by the strivings of the Holy Spirit within our immortal souls; by the scattered and bleeding sheep whose cries are heard in all the dark and stormy night; by that martyr throng who have sealed their testimony with their blood; by the unprecedented emergency of a world in distress; by the crushing weight upon the shoulders of our representatives at the front; by the unsurpassed and marvellous opportunity of open doors on all sides—by these and many other urgencies, let us pray at " all seasons in the Spirit."

" He answered all my prayer abundantly,
And crowned the work that to His feet I brought
With blessing more than I had asked or thought—
A blessing undisguised, and fair, and free.
I stood amazed, and whispered, 'Can it be
That He hath granted all the boon I sought?
How wonderful that He for me hath wrought!"

XVII

HIS COMFORT IN SORROW

THE AEOLIAN HARP

Like stars that tremble into light
Out of the purple dark, a low, sweet note
Just trembled out of silence, antidote
To any doubt; for never finger might
Produce that note, so different, so new:
Melodious pledge that all He promised should come true.

* * * * * *

Anon a thrill of all the strings;
And then a flash of music, swift and bright,
Like a first throb of weird, auroral light,
Then crimson corruscations from the wings
Of the Pole-spirit; then ecstatic beat,
As if an angel host went forth on shining feet.

Soon passed the sounding starlit march,
And then one swelling note grew full and long,
While like a far-off cathedral song,
Through dreamy length of echoing aisle and arch
Float softest harmonies around, above,
Like flowing chordal robes of blessing and of love.

Thus, while the holy stars did shine
And listen, the aeolian marvels breathed;
While love and peace and gratitude enwreathed
With rich delight in one fair crown were mine.
The wind that bloweth where it listeth brought
This glory of harp-music—not my skill or thought.

. . . I too have tried—
My finger skill is vain. But opening now
My window, like wise Daniel, I will set
My little harp therein, and listening, wait
The breath of heaven, the Spirit of our God.

—Selected.

XVII

HIS COMFORT IN SORROW

IN the oratorio, " The Messiah," by Handel, the tenderness and sweetness of the aria, " Comfort ye my people," is deeply touching to all lovers of the sublime and the beautiful in music. The noble words of the prophet, Isaiah, " Comfort ye, comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem " (Isa. 40:1, 2), find a superb and fitting expression in this, the world's greatest masterpiece of music. The rich, melodious tenor falls on the ear like strains celestial, lifting one into new realms of peace and hope. In this composition the greatest tone-poet of the ages came to the height of his genius. And what shall we say of the words which inspired such music? Who can sound their infinite depth? They bring the message of the unwearied and never-failing God to all who labour and are heavy laden. With the words of Jesus in John fourteen, they may well stand as the revelation of the heart of God for His sorrowing people.

The Bible reveals a suffering God. The Father is heart-broken over a prodigal world. The Son bore our griefs and carried our sorrows and was made perfect through suffering. The Holy Spirit is designated as divine Comforter because, through communion and fellowship with the souls of men, He helps their infirmities and relieves them in sorrow and desolation. Because God has suffered He can comfort those who suffer. If He did not feel the burdens of His people He could not enter into their experiences. But there is more than a poetic expression in the words of the Psalmist:

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psa. 103:13, 14). Hence, God visits man (Psa. 8:4), and through Christ and the Comforter, He gives to all who mourn in Zion "a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:1-3).

In a world of sin, sickness, disappointment and death, the Christian cannot escape sorrow, for it is the common lot of humanity. Any relief, therefore, must of necessity come from within. The thorn cannot be removed, but His grace will suffice. For this cause Jesus identified Himself with humanity. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same" (Heb. 2:14). To all who labour and are heavy laden He offers rest, and makes clear that it will be experienced by taking His yoke upon them. The burdens and sorrows of life must be borne even as the ox must carry his load. But the kind of yoke makes all the difference. Christ's yoke is easy, therefore the burden is light. It is Christ's way of life. Had Robert Burns found this way of the Master, he would not have written:

> *"Oh, life! thou art a galling load,*
> *Along a rough, a weary road,*
> *To wretches such as I!"*

But Christ's way of life is not possible without the divine Comforter. The attainment may be reached only through an obtainment. The Holy Spirit must be received. Later in His ministry, our Lord made clear that the rest He promised would come through the Comforter, that the peace He left with His disciples would abide with them through the Spirit. St. Paul taught that "all things work together for good to them that love God, to them that are called accord-

ing to his purpose" (Rom. 8:28). What is this "good" of which the apostle speaks? When Christians suffer the loss of worldly goods, health, friends and happiness; when they do not see the good in terms of the material, they often question the truth of the statement. But, even though material good does often come to the Christian, the deepest meaning is not found save in the realm of the spiritual, for it is quite true as Bacon said, "the old covenant was one of prosperity; the new covenant is one of adversity." The meaning of St. Paul cannot be understood unless we read the context. He makes clear that the good of which he speaks is conformity to the image of Christ (Rom. 8:28, 29). In realizing this purpose of God in His children, pain and sorrow may be made to bear a part, even as the Son Himself was made perfect through suffering.

If, therefore, conformity to the image of Christ be the good for which all things are working together in the life of the Christian, pain and sorrow are made to administer unto the noblest end. In God's hand they pass out of the category of mere cause and effect into the supervision of a personal, loving Father who gives His care to every separate individual. And whether He sends pain or permits it, He will not suffer His children to be tempted above that they are able (I Cor. 10:13). He holds the pruning knife and knows when and how to use it.

"He fixed thee mid this dance
Of plastic circumstance,
This Present thou, forsooth, wouldst fain arrest
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed."[1]

The Holy Spirit accomplishes three things in the crucible of pain.

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[1] Robert Browning in *Rabbi Ben Ezra.*

1. *Men may see God.* The tendency of men and nations in prosperity is to forget God. How often in the Old Testament do we read that Israel in days of freedom from oppression and trial forgot God. With few exceptions her spiritual revivals came in times of crisis or catastrophe. It was when she was hopelessly involved that she cried mightily unto God. The early history of Greece and Rome inspires the reader with stories of faith, integrity, virtue of a high order. Surrounded by forces that crushed and enemies that threatened destruction, they were on guard constantly. Unceasing in their vigilance, they also builded characters of the highest order. But becoming great and powerful, they also became loose in their living. The deterioration of character introduced the principles of disintegration which led to their ruin. Students of history see the same forces at work in America today. Few individuals and fewer nations are able to endure great prosperity. Financial independence too often means independence of God. Men who have much goods laid up for many years are not apt to pray: " Give us this day our daily bread."

When grief and pain come upon men; when gold is as powerless as dirt to bring relief; when science with all its boasted achievements is helpless to save from the grave, men turn in sackcloth and ashes to a forgotten God for succor. Often they awake too late and find they have bought ashes for bread, and all that remains is dust. But if, in the hour of pain and anguish, they can see God, the sorrow, costly though it be, will bring the supreme good. Only the pure in heart may see God, and suffering is the fire that purifies.

2. *God may behold His image in man.* The story is told that in the old days the precious metals were refined in an iron pot over which the refiner stood, watching the dross gather at the top. When a certain temperature was

reached the dross separated, the refiner could see his face reflected in the pure, liquid metal, and he knew the process was complete. This is a familiar figure in the Old Testament. The Egyptian bondage was thought of as an " iron furnace." " Behold," exclaimed Isaiah, " I have refined thee, but not as silver; I have chosen thee in the furnace of affliction " (Isa. 48:10). Speaking of the future purification of Israel, Zechariah said: " And I will bring the third part into the fire, and will refine them as silver is refined, and try them as gold is tried " (Zech. 13:9). In Malachi, Jehovah's Messenger is " like a refiner's fire . . . and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver " (Mal. 3:1-3). In his affliction Job cried: " But he knoweth the way that I take; when he hath tried me I shall come forth as gold " (Job. 23:10).

In the New Testament Peter speaks of the " fiery trial " and how " the proof of your faith being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honour at the revelation of Jesus Christ " (I Pet. 1:7). The figure is full of suggestiveness, but the richest thought is that of the refiner seeing his image in the liquid gold. To see God is one thing; for God to see Himself in the individual is quite another. This was the thought of St. Paul when he broke out with the exclamation in the Galatian letter: " My little children, of whom I am again in travail until Christ be formed in you " (Gal. 4:19). If the earthly father desires to see himself in his child, how much more God, who has made us partakers of His divine nature.

3. *Others may behold God's image in the patient sufferer.* In almost every community there are incurable and broken-hearted people who have nothing to expect on earth but pain and sorrow. If they have seen God and He has seen Him-

self in them, they are among the richest assets a community can claim, because of their constant testimony to the reality of God. Nietzsche taught that they should be put out of the way. But Christ had compassion on them and taught that no service is quite so noble as the care of the unfortunate. The wheels of modern progress thunder on all oblivious of the patient, silent sufferers within narrow walls. But all the while there goes forth from these beds of pain an influence which spreads abroad as silently as the morning light and without which life would be poor indeed. And so, " they also serve who only stand and wait."

As roses are crushed to yield their perfume and purple grapes to give forth rich wine, so bruised and broken lives furnish the world much that is best. Any review of the great hymns of the Church and the great masterpieces of literature will reveal how greatly we are indebted to the sufferers. The cross gave us Christianity, and the tribulation of the saints has nerved the followers of the Lord in every age. Through pain the soul wakens to the reality of the spiritual, and through pain it ministers to others who suffer. George Matheson, who gave to the world, out of his suffering, the immortal hymn, " O Love, that will not let me go," also breathed the following prayer:

Son of Man, let me join Thy league of pity. Let me take the place of the angels in the ministry to human souls. Angels cannot meet the wants of my brother. They could minister to Thee, for Thou hadst their nature as well as mine. But my brother has not their nature. He needs some one who knows him; he needs me. Send me, O Lord. Let me be the apostle to the weak and weary. Send not the cherubim and the seraphim; send not the angel and the archangel. These have no drooping of the wing; they are never tired with their flight; they cannot sympathize with faintness. But I have borne the burden of the day. I have

been tried in the furnace of pain. I have trod the dusty plain. I have descended the deep valley. I have climbed the arduous steep. I know the path of the weary. I can guide where the celestials never go; make me a helper in Thy ministrant band.

In all stages of affliction the Comforter is present with God's children. When we inquire as to the method of His working, we turn to the great classic which sets forth His work in this capacity—the fourteenth chapter of John. There we learn that He is to abide always with the disciples of Jesus. They are never to be left desolate. They were to know Him, for He would abide both with them and in them. Their spirits would be fortified and strengthened to face the world with a new outlook on life. How He carries on His work in the soul we cannot explain. We know very little about the human soul. There are depths there beyond the reach of any human standard of measurement. And how much greater is the Holy Spirit. How little we know of His ability to influence and impress human spirits open to His power.

If, as it has often been demonstrated, one soul can influence another regardless of distance, and without any known medium other than the mind projecting itself, there should be no room for doubting the ability of the Spirit of God to do all that Jesus promised concerning Him. His method in communicating truth to the prophets would prove an interesting study in this connection. It cannot be explained how in prayer one kneels with a heavy heart and rises changed in spirit and refreshed, and yet that is done every day. The immediacy and availability of the Holy Spirit to the human soul need not be questioned.

However He may perform His work with the spirit of man, He does not violate the laws of our nature, nor contradict the standard of truth which He formerly gave. He

is not the author of confusion. There are certain objective realities which the Comforter uses to support the souls of God's children in sorrow:

1. *The Son of God.* "Let not your heart be troubled: ye believe in God, believe also in me." Christ stood in their midst, a man, a living personality, and He asked them to believe in Him as they believed in God. They were to keep their mind on Him always, and trust Him, for He was the only way to the Father. He alone knew, He alone could reveal the Father. This faith in Him was to be the true basis of their comfort. Later He led them to understand that the first great task of the Spirit was to glorify Him. It is true that Christ through the Spirit becomes subjective and experimental in the human soul. But this cannot be until He first becomes objective. The historic Christ is the foundation of all subjective Christian experience. Unless this be kept in mind we get into endless difficulty.

The great inspiration of the Book of Hebrews is that Christ is set forth as high priest, holy, harmless, undefiled, and separate from sinners, yet, because of His humanity, touched with the feeling of our infirmities. Men need a human Saviour, and when they do not know the real Christ as high priest, they turn to some other source for comfort, as in the dark ages, when, in art and literature and ecclesiastical circles, the tender Shepherd of Galilee had been replaced by a frowning judge eager to punish, men turned to the worship of the Virgin. They felt that she knew the human side, and could interpret their longings to God.

2. *The Father's house of many mansions.* Men whose friends and interests are around them in the world, do not think a great deal about heaven. But when loved ones cross over and we are lonely here; when fortune vanishes and health fails; when change and decay are seen around

us; when our days are in the "sere and yellow leaf," we think more of the heavenly home. We are impressed at such a time with the statement that "here we have no abiding city," and we begin to "seek after the city which is to come." Then the words which have soothed to rest millions of God's faithful souls, come with infinite comfort: "In my Father's house are many mansions; if it were not so I would have told you."

How precious is the thought that He has gone to prepare a place for His people, and has left on record the ardent prayer that they might be with Him there and behold His glory—the glory which He had with the Father before the world was. And while He is preparing a place there, the Holy Spirit is shaping His disciples on earth for that place. To this agree the words of St. Paul: "Though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction which is for the moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:16-18). It is the mission of the Comforter to bear witness to the objective reality of heaven and to the work that Jesus is there accomplishing on our behalf.

"He is fitting up my mansion
Which eternally shall stand,
For my stay shall not be transient
In that holy, happy land."

3. *The coming of the Lord.* We wonder when the smoke of battle will clear and the grass grow again on this battlefield of the Church. Controversy has destroyed for many the real value of this truth. Far be it from us to add to that spirit. Jesus first announced His coming to the chosen few and later explained it at length to a much smaller group

on the Mount of Olives—a group which was very close to Him. He never shouted it from the housetop. And we do not believe it will ever be appreciated except by those who live close to the Lord. The world and worldly-minded Church people will never be moved by it. Afflicted, desolate souls find comfort here, today, even as in all ages since the promise was given.

We offer a few suggestions: (a) No one denies that the early Church expected the Lord to return. "And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." It is true that He came after the resurrection and again on Pentecost. It is true that He came to receive His disciples as they fell asleep. But long after Pentecost the ablest leaders, as well as the rank and file of the Church, were all looking for a different coming, and the New Testament closes with a prayer that He might come quickly. (b) No one denies the plain teaching of the New Testament regarding the fact of His return, and the space and prominence there given the subject. (c) The discussion is all about the method of His coming and "times and seasons." With these we are not interested at present.

We wish to keep in mind the central fact that the New Testament teaches His return and the early Church believed it. And further that this hope gave them inspiration and tremendous moral courage in their conflict. The fact that He did not come in the apostolic age does not alter the very large contribution to their Christian character made by the hope of His return. If they believed an error, then the error is responsible for the good that was done. But, even so, they could not be blamed, since Jesus Himself had taught them on a number of occasions and in one of the longest recorded of His discourses, that He would come again. They heard from the Lord's own lips His state-

ments as to the fact of His coming. Therefore the subject cannot be dismissed with a wave of the hand.

We hold that the coming of the Lord is the necessary corollary of the indwelling of the Holy Spirit. These are not incompatible, but parts of a great whole. That, as the transfiguration was the expression of the inner life of Christ, so the coming of Christ and the manifestation of the sons of God in glory are the inevitable result of the Spirit's work in the soul. That this is necessary in God's own time for the vindication of the righteous judgment of God in the world among men who do not accept the sway of the Spirit and the reign of God, and also for the moral government of that world. The world where injustice has been regnant through the centuries is the only logical place for such a manifestation, especially when we keep in mind the continuous existence of the earth and the life of the nations on it as shown in the closing words of the Bible (Rev. 21). Neither is there any thought that this will be a substitute for the spiritual reign of God, but rather an attestation or a confirmation of the Spirit's work. Evidently, the apostle has this in mind when he says: " Having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest (pledge) of our inheritance, unto the redemption of God's own possession, unto the praise of his glory " (Eph. 1:13, 14).

St. Paul made use of the coming of the Lord to comfort the Thessalonians in the death of their loved ones (I Thess. 4:13-18). Each of the five chapters of his first letter to them closes with a reference to the Lord's coming. By a wrong emphasis on the personal pronoun " we," (I Thess. 4:13-18), it has been made to appear by some that St. Paul taught the coming of the Lord would occur during his lifetime. Since he was mistaken, we are not to accept his teaching on the subject as credible. For any apostle to

have taught that Christ would return at a certain time or within certain narrow limits would be to destroy the practical value and main purpose of the teaching, which lie in the element of uncertainty as to the time of the event. Narrow interpretations and the setting of dates have done more than anything else to destroy the meaning of this truth for numbers of people. This the apostle never did. But the subject in recent years has been dealt with very unfairly by many of its friends as well as its foes.

We cannot pass from St. Paul's attitude without reference to the claim frequently put forth, that the apostle, so ardent in his affirmation of this doctrine in his early ministry, yielded in later years to a more spiritual conception of Christ's coming. This simply is not true, as a careful reading of his last letters, written just before his death, will clearly reveal. Some of the strongest statements he ever made on the subject are among his last utterances. Space forbids their quotation here, beautiful as they are, but we give the references: (Phil. 3:20, 21; Col. 3:1-4; I Tim. 6:14-16; II Tim. 4:1, 8; Titus 2:13). There are also a number of indirect references. Neither St. Paul nor the saints of the ages found the coming of the Lord inconsistent with the deepest spirituality. It was, on the other hand, the flowering of hope, the manifestation of the life hid with Christ in God.

For this revealing of the sons of God the whole creation waits, groaning and travailing in pain together until now. Even those who have the firstfruits of the Spirit groan within themselves waiting for the redemption of the body through the fulfilment of that hope which is everywhere in the New Testament set forth as the coming of the Lord. So great will be that manifestation that " the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to usward " (Rom. 8:18-24). With

this hope the martyrs faced the stake and the gibbet and others gave themselves to long lives of suffering for God. In mortal weakness they found the presence of the divine Comforter strengthening their infirmities and bringing a peace that surpassed their woes. The message of their lives and words to all who suffer may be well summed up in the lines of one of the great hymns of the Church:

"Come, ye disconsolate, where'er ye languish,
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that heaven cannot heal.

"Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure,
Here speaks the Comforter, tenderly saying,
'Earth has no sorrow that heaven cannot cure.'

"Here see the Bread of Life, see waters flowing
Forth from the throne of God, pure from above;
Come to the feast of love, come ever knowing
Earth has no sorrow but heaven can remove."

—Thomas Moore.

XVIII

THE TRUE SABBATH REST

DEAR LORD AND FATHER OF MANKIND

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us like them, without a word,
Rise up and follow Thee.

O Sabbath rest by Galilee!
O calm of hills above!
Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love.

Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heat of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind and fire,
O still small voice of calm.

—John Greenleaf Whittier.

XVIII

THE TRUE SABBATH REST

THE true sabbath is neither the seventh day nor the first day of the week. The true sabbath is Christ. Discussions that make days of first importance miss the supreme emphasis. Our religion is not a matter of days, but of a Person. To make the observance of a day our first consideration is to retreat within the shadow of the law. " But now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain " (Gal. 4:9-11). Thus spake the great apostle in trumpet tones to the Galatians. Many there be who still insist on a strict observance of the Jewish sabbath. But between that day and the Christian experience comes the cross of Christ, where the bond written in ordinances that was against us, which was contrary to us, was nailed (Col. 2:14). When we return to the law; when we sacrifice burnt offerings; when we practice circumcision; when we observe the national feasts, the seventh year, and the year of jubilee, we may observe the sabbath as did the Jews, and invoke the death penalty on all who break it after the fashion of the Mosaic code (Num. 15:32-36).

In their pronouncements against the surrounding nations, the Hebrew prophets condemned every sin, but not once did they mention the sin of sabbath-breaking. The sabbath,

like other types, was an old Testament institution. It was enjoined upon Jews only. In the New Testament all of the commandments except that concerning the sabbath are incorporated, and fulfilled in the lives of those who "walk not after the flesh, but after the Spirit" (Rom. 8:4). Jesus broke the Jewish sabbath, that is, its legalistic observance, but not its spirit. This was one of the charges against Him. He replied that the sabbath was made for man, and not man for the sabbath. How is it possible to observe the exact day? Travelling around the world with time continually changing; living in the Arctics with six months winter and six months summer, does salvation depend upon a mathematical calculation? The sabbath was an institution for the Jewish people living in a small section of the world where time did not vary.

For physical reasons man, regardless of religion, needs a day of rest. The sabbath was made for man. And in this sense the state might well regulate the observance of a day of rest, be it Saturday or Sunday, without reference to religion. We are losing immensely in our modern life by our failure to observe a day of rest. Increase in morale and efficiency is the immediate result of such a rest. But for the Christian the whole is conserved in the observance of the first day of the week, in which the emphasis is placed not on the day but on the person of Christ. Multitudes keep a day of rest scrupulously without any thought of Christ, and feel that they are very religious. They may be religious, but they are not Christian. The big idea of the Lord's Day is not rest from physical labour, but heart rest in Christ, who is the all and in all. The day that makes Him supreme is the day to observe.

Quite a remarkable setting forth of the true sabbath rest is recorded in the third and fourth chapters of the Book of Hebrews. In his discussion of the superiority of Christ over

Moses, the writer chooses a promise most significant of the national no less than the religious life of Israel. It was the promise of rest. To the Greek mind this would not have been of interest. Its character was movement. The Greeks were always looking for something new. Says St. Luke, " Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing " (Acts 17:21). This was fairly typical of the American life of today.

Like the ancients, our modern life is ever busy in the pursuit of happiness. But it seeks it not in the truth expressed in the *Shorter Catechism,* which Carlyle's mind fell back on as he grew older: " What is the chief end of man? " " To glorify God and to enjoy Him forever." It seeks it rather in the outward life, in " getting and spending," or in having and holding. It makes the chief end of man " to glorify himself and to enjoy himself forever." Jesus did not offer happiness, but " tribulation." Not happiness, the outward wellbeing so-called in the world, but the inward rest which comes from above. Robertson of Brighton said to the people of his day—and the same is still true—" There are some, high professors of religion, too, who have never known this real rest, and who at fifty, sixty, seventy years of age, are as much slaves of this world as when they began, desiring still the honours, the riches, or the pleasure it has to give, and utterly neglecting the life which is to come."

Now, the great ideal of the Old Testament is rest. In spite of the wars and conflicts and thrilling movements which hold the mind of youth enthralled, the thought of rest runs like a silver thread through its pages. The mere reading of much of it, especially the prophets and the Psalms, gives a repose to the spirit. When Jesus came, He found His greatest avenue of approach to the people through the invitation, " Come unto me, all ye that labour and are

heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30). Later in His ministry this promise was explained and fulfilled by giving to His disciples peace. "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful" (John 14:27). The great secret of rest was to be found in the abiding presence of the Holy Spirit. "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him; ye know him; for he abideth with you and shall be in you" (John 14:15-17).

This great ideal of rest was in the mind of God from the beginning, but it could not be given, for men were not ready to receive it. Gradually through the ages the idea was unfolded in higher and more spiritual forms. The writer of the Book of Hebrews argues that the promise of rest still remains because it was not fulfilled under the Old Covenant in consequence of Israel's unbelief. "The word of promise was a gospel to them, as it is to us. But it did not profit them, because they did not assimilate the promise by faith. Their history from the beginning consists of continued renewals of the promise on the part of God and persistent rejections on the part of Israel, ending in the hardening of their hearts. Every time the promise is renewed, it is presented in a higher and more spiritual form. Every rejection inevitably leads to grosser views and more hopeless unbelief. So entirely false is the Sibyl! God does not burn some of the leaves when His promises have been rejected, and come back with fewer offers at a higher price. His method is to offer more and better on the same conditions. But it is the

nature of unbelief to cause the heart to wax gross, to blind the spiritual vision, until in the end the rich, spiritual promises of God, and the earthly, dark unbelief of the sinner stand in extremest contrast."[1]

The promise is presented at first in a negative form—rest from labour. The seventh day was hallowed and set apart. God Himself is said to have rested from all His work which He had made. What this means is difficult of understanding. God is Spirit. He is not subject to our physical limitations. The great prophet says, "The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary" (Isa. 40:28). All we can conceive is that when the work of creation was ended God ceased from this form of activity. But that this was far from God's ideal of rest, either for Himself or for man, is evident. For when these works of God, the material universe, were completed and His rest therefrom experienced, God speaks yet of another rest and warns men of the possibility of being shut out from it by unbelief and disobedience. How could mere rest from physical labour fulfil the longings of the soul? It could be a type, a symbol, an object lesson, a finger pointing to something better. How crude and negative, therefore, was the notion of the Pharisees who persecuted Jesus for His work of mercy on the sabbath. His answer to them revealed completely His Father's ideal of rest and His lofty discernment of it. "My Father worketh even until now, and I work" (John 5:17). He, more than any other since the creation, had entered into the real sabbath rest. "The Jewish sabbath, it appears, is the most crude and elementary form of God's promised rest."

Higher than the sabbath is the form of rest promised in

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[1] Quotation and suggestion for the idea developed in this chapter is contained in the exposition of the Epistle to the Hebrews, by Dr. T. C. Edwards, in *The Expositor's Bible.*

the inheritance of Canaan, the rest under Joshua (Heb. 4:8). Of what did this rest consist? Not cessation from labour, not inactivity. It was rest from wandering; rest in native land; enjoyment of a land of "milk and honey;" sense of national life and solidarity; realization of an unique civilization; the development of great characters, under the leadership of Joshua—their Jesus, a true type of Christ. Moses describes the goodly land to which they were going in the following beautiful language: "For Jehovah thy God bringeth thee into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive trees and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper. And thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which he hath given thee" (Deut. 8:7-10).

We have used the land of Canaan as a type of heaven, and the Jordan as a type of death. Rather should we think of the land as a type of the highest Christian experience, and the river as the line where our desert wanderings cease and across which we enter our inheritance of plenty, peace and power in the Holy Spirit. If we make Canaan a type of heaven and carry out the figure, we shall have to drive out the alien tribes that have inherited it! Israel's rest was a passing from desert experiences to a rest of conquest and constructive achievements. And yet they failed through unbelief. Only Caleb and Joshua of the old generation entered the inheritance. Their disobedience becomes a warning to all future generations: "Wherefore, even as the Holy Spirit saith, Today if ye shall hear his voice, harden not your hearts, as in the provocation, like as in the day of the trial in the wilderness, where your fathers tried me by

proving me, and saw my works forty years. Wherefore I was displeased with this generation, and said, They do always err in their heart: but they did not know my ways; as I sware in my wrath, they shall not enter into my rest" (Heb. 3:7-11).

But the new generation that did enter failed to realize their highest possibilities as a nation and missed the real rest that God had promised. They became entangled with the tribes around them. The period of conquest was followed by the dark ages of the Judges, then the rise of the kingdom which at first proved a bitter disappointment. Even in the days of David, the promise of the unrealized rest was held out to those who would hear His voice and harden not their hearts. The sabbath day and the land of Canaan having failed to give rest, what was the next form of the promise? The highest conception of rest in David's time was not the sabbath, which is seldom mentioned in the Psalms. Nor was it possession of the land, although David had extended its boundaries far beyond the dream of Joshua.

What could have been the rest promised through David? What chief benefit do even Christians of the present day find in the Psalms of David? Next to the New Testament itself do we not find them the most helpful of all the sacred writings? Are we not happy to have an edition of the New Testament which includes the Book of Psalms? May we not find in them the key to the understanding of the rest spoken of in David? What can it be but the sanctuary with its blessings of meditation, communion with God, a life of righteousness? "One thing have I asked of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in his temple" (Psa. 27:4).

Here in the Psalms of David do we find the pictures of

rest which have never been surpassed. It is amazing how the Twenty-third Psalm has found such a prominent place in the life of the West. We are not a nation of shepherds. The imagery of the Psalm is distinctly Oriental. And yet there is only one other passage in the entire Bible—John fourteen—that holds a place with it in the minds of the people.

At last the ideal of sabbath rest is expressed in the experience of the soul. Urgent is the call to that rest in David's day: " Today if ye shall hear his voice, harden not your hearts." But Israel did not hear; His people did not consider. Henceforth the great ideal of spiritual rest was proclaimed by the prophets with a fervour and an eloquence never surpassed until Christ gave His great invitation. But for the most part they fell upon dull ears and failed to enter hearts that had waxed gross. Stubbornness and stupidity continued right on through national disaster, captivity, the return to their native land, and into the Christian age, when Stephen, before the council which put him to death, said: " Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers " (Acts 7:51, 52). Behold the goodness of God in holding forth a promise so often rejected. His faithfulness to fulfil His promise in the highest form is shown by His having done so in its elementary form to those who did believe. For there were souls great and good, and groups such as Isaiah speaks of as the " remnant " who did enter into His rest.

The promise remains: " There remaineth therefore a sabbath rest for the people of God " (Heb. 4:9). Can it be that, in view of the foregoing facts, we shall still think of

that rest as deferred, as being possible of realization only in heaven? Such is not the reasoning of the writer to the Hebrews. "For we who have believed do enter into that rest" (Heb. 4:3). As a matter of course, heaven is a place of perfect rest, but the sabbath rest for the people of God here spoken of is the rest which Jesus promised, when He said: "Come unto me, and I will give you rest." Not a rest of the Jewish sabbath; not a rest of Canaan; not even a rest of the Old Testament experiences which were necessarily partial and incomplete. But rest in Christ who fulfils in Himself the sabbath day, the best that Canaan had to offer, and the richest experiences of Old Testament psalmists and prophets who with one voice spoke of His coming. He is our true Sabbath. He who realizes Christ, experiences the rest which extends throughout all days.

Rest of soul, peace of mind, is what the world needs. Wealth, position, honour cannot give it. Neither is it to be found in freedom from responsibility. Behold the rest, the absolute repose of Christ, in the hour of supreme tragedy. In all the turbulent throng which surrounded Him in His last hours, none knew rest. He alone possessed His soul. Two artists painted pictures of rest. One presented a quiet lake about which the silent hills lifted themselves in majesty. So peaceful was the lake that the hills were mirrored in its bosom. No sign of life appeared. The other gave a waterfall in a running stream, and just above the spray that leaped into the air, on an overhanging branch, was a bird on its nest, resting in undisturbed quietness. And this was the true picture of rest. Peace in tribulation; repose in action—this was the rest of Christ. Think of one going out to the horrible death of the cross, with the burden of the world's sin on His soul, and saying, "My peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." And again, "These things have

I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world." Like the men of the Middle Ages who, in the hour of danger, retreated to their castles for protection, so may we come to Him who is the Lord of Sabbath, and find His rest sufficient unto our souls. In hours of excitement and anxiety, let us look up at the stars which He made, and behold their peace. Let us behold His world and see it all save man fulfilling its purpose in peace, and sing with Mrs. Browning:

> *" O, the little bird sang east,*
> *And the little bird sang west,*
> *And I smiled to think God's greatness*
> *Flows around our incompleteness,*
> *Round our restlessness, His rest."*

The realization of this rest is possible only through the Holy Spirit. The rest of Christ cannot be bequeathed magically. A physical object may be passed from the hand of one to another, but a spiritual gift must come by way of the spirit. God's gift of rest, of heaven itself, must come through His Spirit. How significant, therefore, the quotation of Paul, " Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him," together with the statement: " But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God " (I Cor. 2:9-11). This passage is often used as referring to heaven, but Paul says, " God hath revealed them through the Spirit." They are in the immediate possession of all who have received the Spirit. Paul uses similar language in the Ephesian letter where he prays, " That Christ may

dwell in your hearts by faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge" (Eph. 3:17-19). The resources of the Spirit are limitless. Moses could see all the promised land from the Jordan to the sea and from Hermon to the wilderness, but no eye can see over the dimensions of the Christian's inheritance.

The sabbath rest which remaineth for the people of God is a part of this inheritance. Rest from the strivings of the flesh, the imperfections of the law, the burden of sin, the "fret of care," the excitement of the world. It is the "peace of God which passeth understanding (garrisoning—Weymouth) hearts and thoughts in Christ Jesus" (Phil. 4:7). It is the fruit of the Spirit (Gal. 5:22). It is "righteousness, peace and joy in the Holy Spirit" (Rom. 14:17). Jesus promised rest to all who would learn of His meekness and lowliness. Rest is not possible to those who are not meek and lowly. The tree which produces the choice fruit of peace and joy must be rooted in Christ. The Spirit must be its life. How sublime the invocation of Paul for the Romans, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit" (Rom. 15:13). How solemn, too, is the warning, "Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. . . . Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience" (Heb. 4:1, 11). It is the last invitation. Let us strive to enter in at the strait gate. Striving to enter into His rest seems paradoxical, but when one has entered in, his strivings cease, for he finds rest unto his soul.

APPENDIX

THE BAPTISM OF THE HOLY SPIRIT

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THE BAPTISM OF THE HOLY SPIRIT

THE supreme testimony of John, the forerunner, to the Messiahship of Jesus was that He should baptize in the Holy Spirit (Matt. 3:11). John himself might baptize in water, but only the Divine Son could perform this supreme unction. The fulfilment of this prophecy of the harbinger was referred to by Christ immediately before His ascension in the words: "For John indeed baptized with water; but ye shall be baptized in the Holy Spirit" (Acts 1:5).

The connection of this promise with the descent of the Spirit on Pentecost is very plain, for in the opening verses of the second chapter of Acts we have the story of the advent of the Spirit and the immediate results of His presence, showing the fulfilment of the words of John and Jesus. There is but one other instance in the New Testament of an experience similar to Pentecost in the manifestations of the Spirit. The household of Cornelius, the Roman centurion, received the baptism of the Spirit while Peter was speaking the message. The apostle himself compared this experience to Pentecost: "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit" (Acts 10:44-48; 11:15, 16). This manifestation of the Spirit to the house of Cornelius was God's method of opening the door of faith to the Gentile world.

In both instances the Spirit was audibly and visibly manifested and the recipients spoke with tongues. This beginning of the new dispensation was necessarily marked by these outward signs, but a continuance of such phenomena—except the speaking in tongues—is not indicated on the pages of the New Testament, and with the close of the apostolic age the miraculous seems to have ceased. St. Paul indicates that the time would come when the Church would no longer need the miraculous supports given during its infancy (I Cor. 13:8-13).

In combating certain vagaries regarding the Spirit's operations in earlier days in America, some leaders swung to the other extreme and omitted all ideas of the mystical, or what they could not clearly explain. Some went so far as to teach that, after the Holy Spirit called the Church into existence and inspired the writing of the New Testament, His presence was no longer needed and He was withdrawn from the world. It was thought that the baptism of the Spirit was confined to Pentecost and the household of Cornelius. Those who believed that the Spirit continued to abide in the Church, held to the promise of the Spirit as the gift to obedient believers (Acts 2:38), rather than the baptism of the Spirit, which was associated in the apostolic age with the miraculous.

But is it necessary to go to either extreme in this matter? Is there not a middle ground? It would seem that the Spirit came upon the whole company of the one hundred and twenty who were present on the day of Pentecost. Is not the antecedent of "they" in Acts 2:1, the whole company mentioned in Acts 1:13-26? In the case of Cornelius, the baptism of the Spirit is also spoken of as the gift of the Spirit: "And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit"

(Acts 10:45). In his report to the Church in Jerusalem, Peter said: "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God" (Acts 11:17). Peter does not seem to differentiate between the baptism of the Spirit and the gift of the Spirit.

I do not think the baptism of the Spirit need be thought of in terms of the miraculous. If men wrought miracles by the Spirit in the early days of the Church, they are performing even greater works today by the same Spirit. Whatever our idea of those early manifestations may be, we must be careful in our thinking not to confine the Spirit to any bygone age. It always seemed to be an arbitrary exegesis to confine the baptism of the Spirit to the apostolic age. Is it not sufficient to say that the baptism of the Spirit is for the whole body of Christ (I Cor. 12:13), but the manifestations thereof change with every passing age?

As to the one baptism referred to in Ephesians 5:5, may this not include both baptism in water and baptism in the Spirit, even as Jesus indicated when He said: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5)? Even though the Spirit be the agency through which the convert is begotten by the word, may He not also be the all-pervading presence in Whom the candidate is baptized at the same time that he is baptized in water? Any other interpretation of John 3:5 seems to do violence to the language. If the "one baptism" means the baptism of the Spirit only, there would be no place for the ordinance which Jesus commanded (Matt. 28:19, 20), and which the Church has practiced since its birth on the first Christian Pentecost. If, on the other hand, it means water baptism only, there would be no place for the baptism of the Spirit as stated by St. Paul in I Cor. 12:13. It is a very safe principle in interpreting any passage

of Scripture which is susceptible of more than one meaning to give it that interpretation which will allow all other passages on the subject to be true.

Baptism is an experience in which we put on Christ as one puts on a garment (Gal. 3:27). We are covered and sheltered by Christ and His Spirit even as the Israelites were baptized unto Moses in the cloud and in the sea as the cloud enveloped them. This idea is further emphasized in the baptismal formula. We are baptized into the name of the Spirit. This is more than a form, a pronouncement. It is a baptism into the name or nature of God and the Son and the Holy Spirit. We are submerged into that nature in which we are to consciously live and move and have our being. The nature of God becomes the element in which we live, the atmosphere we breathe.

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